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1849-1949



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"I have planted,
Apollos watered,
but God has given the growth.
So then neither he who plants
is anything,
nor he who waters,
but God who gives the growth."

St. Paul to the Corinthians
I, 3, 6-7

100

The History of the
The Chapel that Became a Cathedral

Published by

YEARS

Church of the Holy Name

and the Story of Catholicism in Chicago

THE CATHEDRAL OF THE HOLY NAME

730 North Wabash Avenue

Chicago 11, Illinois

1949

This volume is humbly dedicated to

Saint Mary of the Lake

the inspiration of the first Catholic University in Illinois

the Mother of Holy Name Cathedral Parish

the Mother of Chicago's priests





THE Dual Jubilee of our Cathedral Church—the Centenary of the Parish and the Seventy-fifth Anniversary of its being raised to Cathedral dignity—brings holy and helpful thoughts to our minds.

Bishop Quarter and his clergy were great brave builders. One hundred years ago Chicago was a small village. Things however had happened in our country which indicated that, however much the opposition, our city was to become a great gateway to the developing West and Northwest. Perhaps nobody at the time envisioned the Chicago of our times, but it was clear to the thinking that the foundations for a great metropolis must be laid. The Catholics were few, but their number was growing. Only a very brave apostolic Bishop would have thought of founding a Catholic University. The property of the present Cathedral area was purchased, and St. Mary of the Lake University was opened. Soon about it there gathered a number of Catholic families. The distance to the little Saint Mary Church was too great, and they attended Holy Mass in the University Chapel. Time went on, and the Chapel became a Parish dedicated to the Holy Name of Jesus. When we think

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of the poverty of the Church in Chicago at that time and how the Bishop had to ask for alms in Europe and in the more settled parts of our country to carry on his work, we get a glimpse into the great apostolic soul of Bishop Quarter. He knew full well that the fruits of his labors would be gathered in far off future, but he was determined to plant the seeds for a great diocese. His work stands as a challenge to our zeal and courage. What he foresaw has come true, but we too are the builders for the future. Historians in another day will look back and see in the Chicago of our times something that will be small in comparison with the reality before them.

After the Chicago Fire, the Holy Name Parish Church became Chicago's Cathedral. Through seventy-five years it has been our Mother Church. Its sanctuary recalls the whole history of the diocese. Here have been told the joys, the triumphs, and the sorrows of the Church of Chicago. In the memory of many historical events we recall the great International Eucharistic Congress, held under the sponsorship of our illustrious predecessor, Cardinal Mundelein. It was opened in our Cathedral, and for a few days the whole Catholic world hailed and beseeched the Christ-King of the Eucharist in Chicago. The world had drifted away from its King, and tragically experimented with secularism and godless humanism. In Chicago's Cathedral, the Catholic world gave a solemn warning to the experimenters. God grant that the day will come when Peace from the King of Peace will unite men in charity and justice. Our Cathedral Sanctuary is a hallowed spot, and the clergy and faithful of the Archdiocese on this Jubilee will pray for the welfare of our Archdiocese, for the conversion of souls and for the triumph of Christ, our Savior and King.

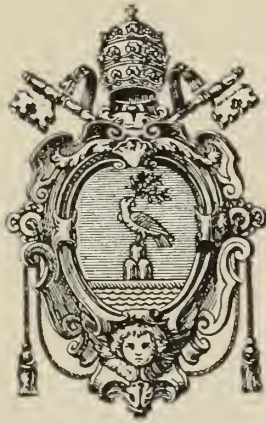
+ James Garza Shiner
Archbishop of Chicago.

SEPTEMBER 12, 1949



Pius pp. XII

*Bishop of Rome and Vicar of Jesus Christ
Successor of Saint Peter, Prince of the Apostles
Supreme Pontiff of the Universal Church
Patriarch of the West, Primate of Italy
Archbishop and Metropolitan of the Roman Province
Sovereign of Vatican City*



*To Our beloved Son
Samuel Cardinal Stritch
Archbishop of Chicago*

Delicately, as ever, the Lord of the Harvest has disposed that your double anniversary celebration should serve as an immediate and eloquent prelude to the solemnities of another Holy Year, when Mother Church rededicates herself once more, in prayer and repentance, to the honour and service of His Most Holy Name!

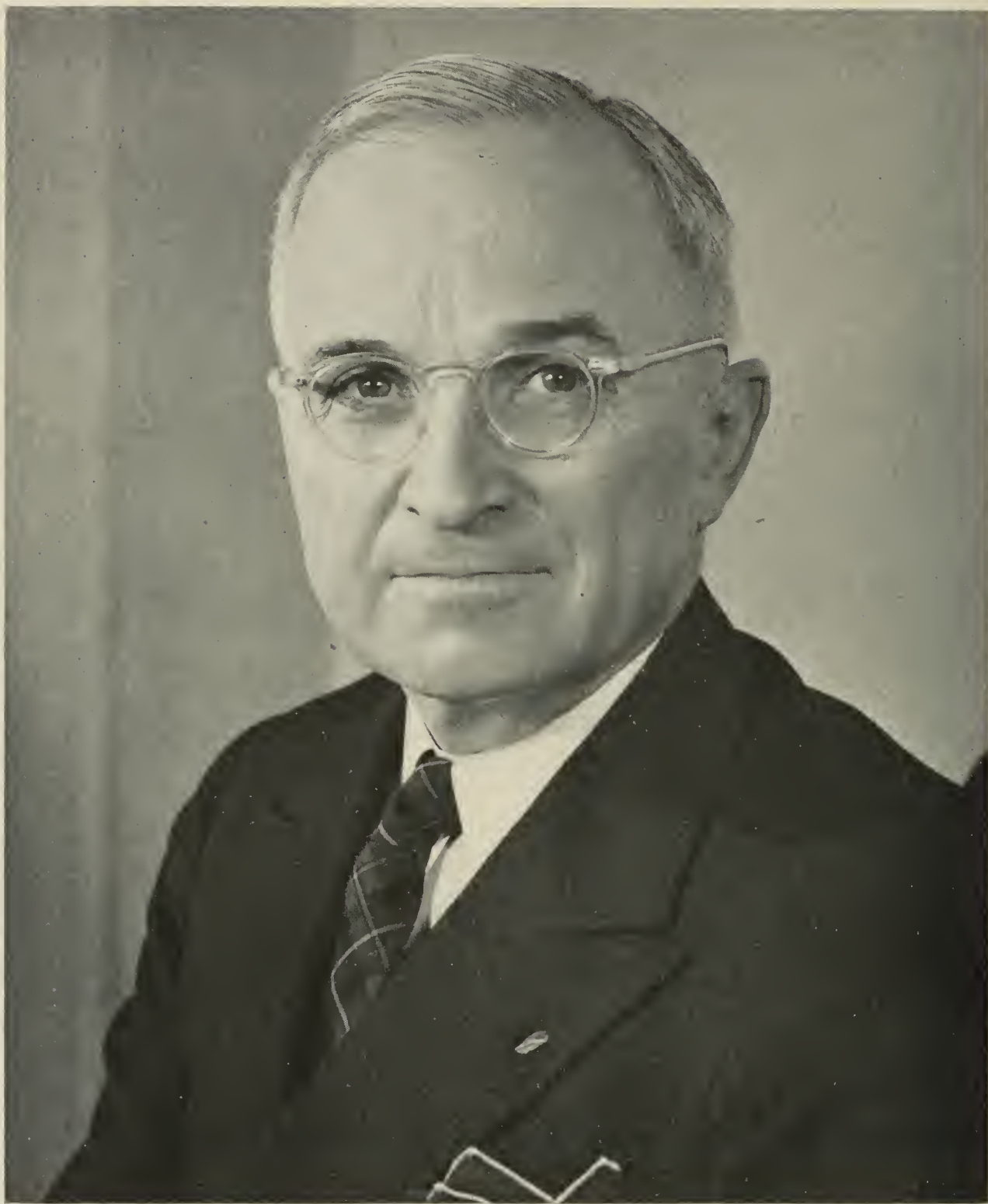
The heroic labours and unstinting sacrifice of their forebears in the Faith - those mission-prelates, pioneer priests and people who bore staunch witness to Christ through the decades of uncertainty and adversity - may now be seen in retrospect as a grateful solace and support in this latest hour of challenge to the militant charity and zeal of the awakened Christian conscience, and a summons to continued trust in the mercy and power of ~~Our~~ Whose Name is above every name, and Whose will is our peace in every century and every clime.

Your devoted clergy and generous apostles among the laity have every right to point with filial pride to the immense, beneficent flow of Divine grace which has issued from the altars and pulpit of their venerable Church during its century of ~ throbbing Catholic life as a parochial center, and its seventy-five years of administrative achievement as the Cathedral of the Archdiocese of Chicago.

As a best pledge of Our affectionate presence in your midst during the coming Centenary Festival, and in token of Our abiding hope of copious Divine favour for the Holy Year, We cordially impart to you, devoted Son, and to the priests, religious and faithful of your beloved Archdiocese, Our paternal Apostolic Blessing.

From the Vatican, July 26, 1949

Pius pp. XII



THE WHITE HOUSE
WASHINGTON

July 22, 1949

Your Eminence:

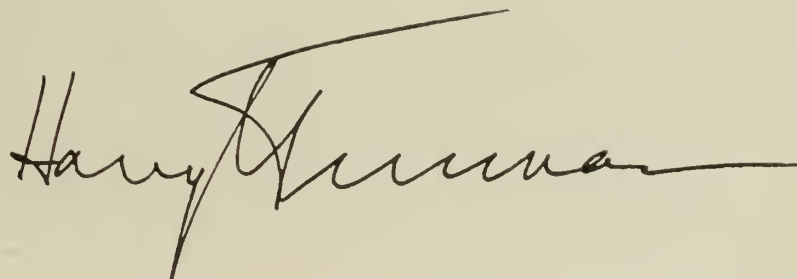
Notable events will be called up out of the long past with the commemoration next November of two such historic anniversaries as the centennial of the founding of Holy Name Parish and the diamond jubilee of its beginning as the Cathedral Parish of Chicago.

Back of these foundations lie broad vistas of history which carry our minds back to the days of John Carroll when the territory of the great Archdiocese of Chicago, largest in the Western Hemisphere, was included in the first Diocese erected in 1789 within the confines of the United States. Through the decades Chicago has been the Mother Diocese of the Sees of Springfield, Peoria, Belleville, Rockford and Joliet--indeed a remarkable growth and one that reflects the strength that lies in the everlasting reality of religion.

In the war and resulting bitterness which have rent the world now for a decade it has become increasingly evident that only through the interpretation of life in spiritual values shall we find the way to a true and enduring peace. Just as there can be no liberty without law, so can there be no law without religion. A stable civilization must have its foundation in the Law of God as embodied in the Ten Commandments and in the Sermon on the Mount.

May I offer as an anniversary message the warning of the Psalmist, except the Lord keep the city the watchman waketh but in vain.

Very sincerely yours,

A handwritten signature in dark ink, appearing to read "Harry Truman". The signature is fluid and cursive, with a long horizontal stroke at the end.

His Eminence
Samuel Cardinal Stritch,
Archbishop of Chicago,
Chicago, Illinois.





October 15, 1949

Your Eminence:

I am very happy to express my cordial felicitations and good wishes to Your Eminence, to the clergy, religious and faithful of the Cathedral Parish of Holy Name on the joyous occasion of the Centenary of the Parish and the Diamond Jubilee of the Cathedral.

The original small wooden chapel, the first Church of Holy Name, and the present splendid Cathedral all bespeak the ardent Catholic life of faithful followers of Christ, led by zealous bishops and clergy through these hundred years. The simple parish ceremonies and the sacramental life of the pioneer Catholics of Chicago in the first chapel of the Holy Name; the episcopal functions, sacred ordinations and diocesan gatherings of the young diocese, and finally the glorious solemnities and splendor of cult of the beautiful Cathedral of today are all indicative of that same supernatural purpose of praise, supplication, reparation and thanksgiving to God which constitute Catholic life.

This Centenary is not merely a retrospective study of a history that was. It is a renewal, a refreshing and a strengthening of a life that is. In the festive celebration of today we breathe in holy devotion with the innumerable thousands who worshipped here before us; the eye of our mind contemplates hundreds of priestly ordinations, many episcopal consecrations, the grandeur of the opening of the Twenty-sixth International Eucharistic Congress, the solemn receptions of Cardinal Mundelein and of Your Eminence, both when first you were received here by your flock and when you returned from the Eternal City of Rome invested with the dignity of the Cardinalate.

By the same token on this glorious day our hearts are raised high with hope, - and this is my good wish to Your Eminence today - that the Cathedral of Holy Name will stand firm for long generations to come, as a living witness of vigorous Catholicity, shining faith and ardent charity. Please God an abundance of heavenly graces will continue to be showered upon the Shepherds, the priests, the religious and the laity of this Cathedral Parish and of the Archdiocese of Chicago over which Your Eminence so worthily presides.

With sentiments of respectful devotion and cordial personal regards, I have the honor to remain

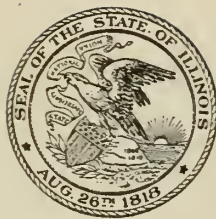
Faithfully yours in Christ,

+ A. G. Cicognani

Archbishop of Laodicea
Apostolic Delegate

His Eminence
Samuel Cardinal Stritch
Archbishop of Chicago





OFFICE OF THE GOVERNOR
SPRINGFIELD

November 1, 1949

Your Eminence:

The double celebration by Holy Name Parish of its Centennial as a Parish and its Diamond Jubilee as the Cathedral of Chicago is indeed a notable event. Both officially and personally I wish to extend my most cordial felicitations to Your Eminence, to the Pastor of Holy Name Cathedral and the members of the Parish on this occasion.

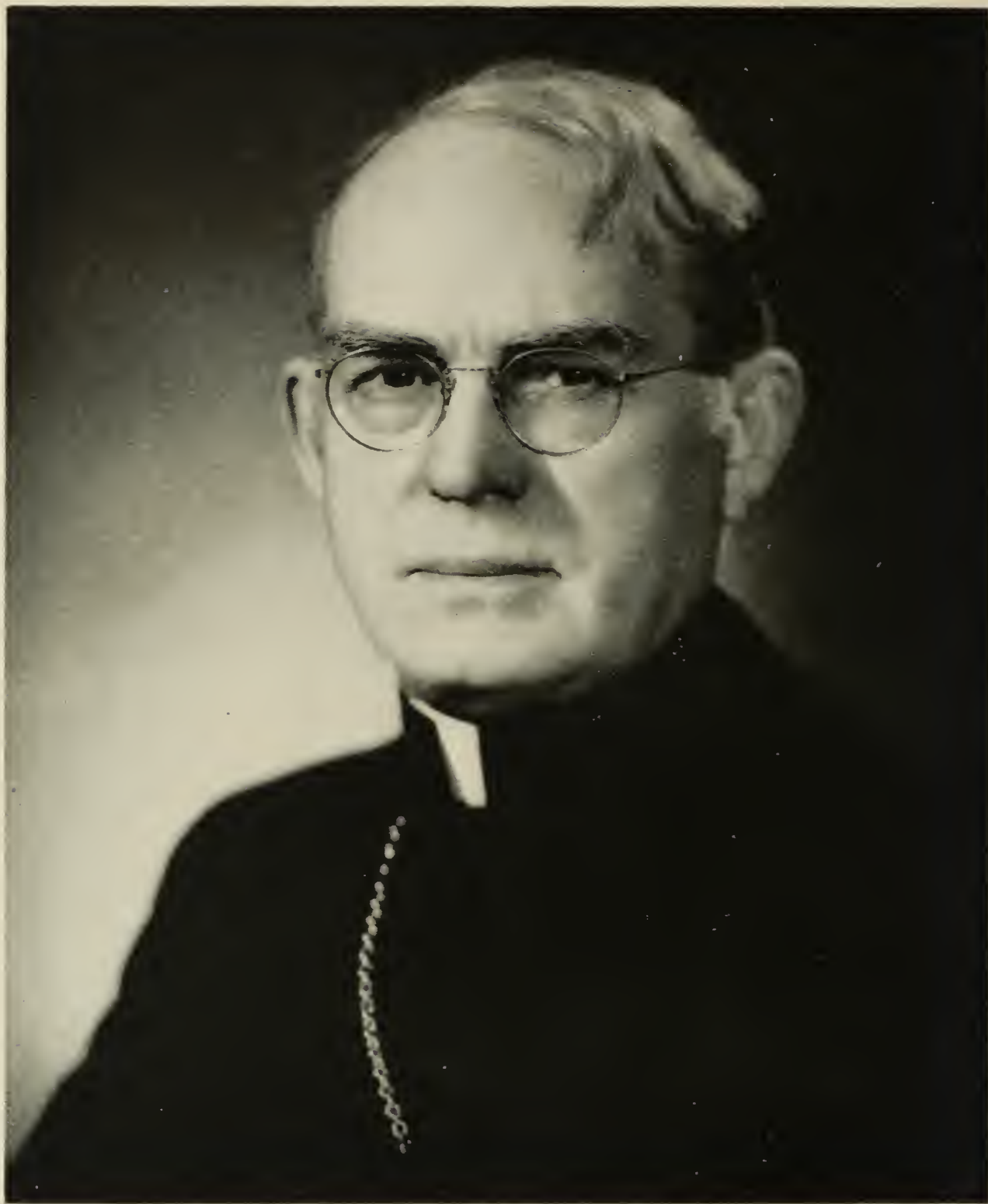
Please permit me to express also my best wishes for both the gratifying success of the celebration and the continuing spiritual health of the distinguished Parish, which, founded when Chicago was scarcely more than a frontier town, has come to hold so important a place in the greatest Archdiocese in the United States and in the religious life of all Illinois.

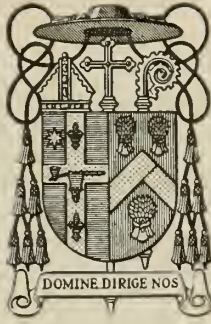
Sincerely,

Adlai E. Stevenson

Governor

His Eminence, Samuel Cardinal Stritch
Archbishop of Chicago and Metropolitan
of the Province of Illinois
719 North Wabash Avenue
Chicago, Illinois





October 20, 1949

Your Eminence:

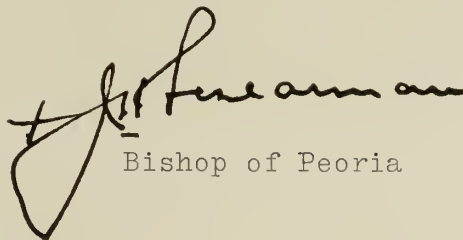
I understand that Holy Name Cathedral is about to celebrate its centenary as a parish and its seventy-fifth anniversary as a Cathedral. Permit me to assure Your Eminence that we of the Diocese of Peoria affectionately share the happiness and joy evoked by these two historic events in the life of the Church as reflected in the Cathedral parish of Chicago.

The intimate ties of ecclesiastical life between Chicago and Peoria reach back to the days of the great missionary Irenaeus St. Cyr, who established St. Mary's in Chicago in 1833, and also ministered to the scattered faithful about Peoria. When the Holy See decreed the establishment of the Diocese of Peoria, the then Diocese of Chicago generously ceded a large section of its territory.

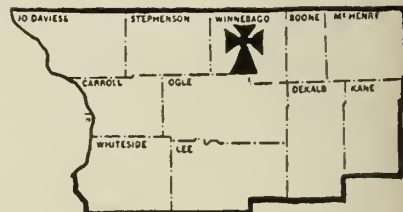
On September 1, 1909, the Apostolic Delegate, Archbishop Giovanni Bonzano, consecrated the Most Rev. Edmund M. Dunne, chancellor of the archdiocese of Chicago, as second Bishop of Peoria to succeed the ailing Archbishop John Lancaster Spalding. I was present in Holy Name Cathedral on that occasion. On June 17, 1930, His Eminence George Cardinal Mundelein consecrated me Bishop of Peoria in the Cathedral of Belleville.

And so the ties of origin, of apostolic succession, and of warm friendship between Chicago and Peoria are many. The Holy Name Cathedral jubilees renew and deepen these friendly relations and manifest to the world our strong common will to hold aloft the Banner of Christ, particularly in this great State of Illinois.

Your Eminence, on the occasion of the twofold jubilee celebration I am happy to offer my own personal and most affectionate message.


Bishop of Peoria

His Eminence
Samuel Cardinal Stritch
Archbishop of Chicago





October 9, 1949

Your Eminence:

On the occasion of the Centennial of Holy Name Church as a Parish and its Diamond Jubilee as a Cathedral, sincere congratulations and ex corde felicitations from the Bishop, the Clergy, the Religious, and the Laity of the Daughter See of Rockford.

In fostering these Centennial Exercises marked by solemn ceremony, Chicago graciously gives us an opportunity to thank the Lord of Heaven for the blessings of the past one hundred years, and to set our faces resolutely toward the challenging problems of our present secularistic age, that the future be not unequal to the past in supernatural richness.

As spiritual children of Chicago, we revere in a very personal way the Holy Name Cathedral of Chicago, not only as a hallowed edifice dedicated to the service of God and to the salvation of immortal souls, but also as our own Mother Church until the year 1908 when, by the commission of the Holy Apostolic See of Rome, Rockford became a Suffragan See.

Our prayer today is that the stately Cathedral Church of Chicago may long stand as a monument to the zeal of its Founders, and to the Faith of prelates, priests, nuns, and laity, who have ever been associated with it. May its very stones never cease to cry out, through the centuries to come, the joyful message that men of good will always long to hear of Peace through Redemption in the Holy Name of Jesus to whom your Cathedral is dedicated.

Your Eminence, we rejoice with you in this bright hour of sacred memories. This ever memorable centennial, which though it has its roots in the past, is still full of challenge and promise for the future. Under your scholarly, spiritual leadership the Holy Name Cathedral of Chicago will ever be a veritable Citadel of Peace and Truth built on the solid foundation of Faith and Hope and Charity. May God bless you in all your endeavors.

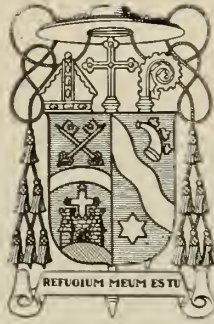
Sincerely yours in Christ,

+ John J. Boylan

His Eminence:
Samuel Cardinal Stritch, D.D.
1555 North State Street
Chicago 10, Illinois

Bishop of Rockford





September 30, 1949

Your Eminence:

As one reads the history of the great Archdiocese of Chicago, one appreciates the fact that the daughters of this Metropolitan See have been very dear to the Mother Diocese during the century of its existence. The Diocese of Belleville is proud that she is one of these daughters and at one time was under the immediate jurisdiction of the Bishops of Chicago.

During these pioneer years the early Bishops of Chicago blessed and dedicated many church buildings, administered the Sacrament of Confirmation frequently in small communities and travelled extensively through this southernmost part of the State, providing for the spiritual and temporal welfare of souls.

The abiding bond of filial relationship between the Daughter See of Belleville and the Mother See of Chicago was exemplified in an extraordinary manner when Your Eminence, our beloved Archbishop, officiated as celebrant of the Pontifical High Mass, commemorating the 250th anniversary of the founding of Holy Family Parish, Cahokia. This princely kindness on your part has strengthened this tie of friendship with the people of the Belleville Diocese in a golden thread of gratitude.

Today it is our privilege to share in the honor that comes to Holy Name Parish and Holy Name Cathedral. The Bishop, clergy, religious and faithful of the Diocese of Belleville join in prayerful thanksgiving with Your Eminence, the priests and people of the Archdiocese on the occasion of this dual celebration.

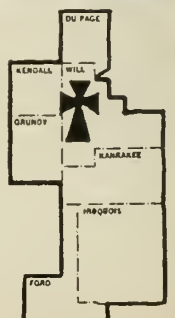
From the depths of our grateful hearts we pray for long and fruitful years for Your Eminence and continued days of glorious history for the Holy Name Parish and Cathedral.

Sincerely yours in Christ,

+ Albert R. Zuroveto

Bishop of Belleville

His Eminence
Samuel Cardinal Stritch
1555 N. State Street
Chicago, Illinois





October 20, 1949

Your Eminence:

Some day someone will build a new Cathedral to replace the landmark in which we will celebrate the Jubilee. The new building will probably be magnificent but it can never replace the present Cathedral in the hearts of many, many thousand.

Since a personal reaction was requested, my own sentiments at this Jubilee time will not be indelicate. When I entered the Cathedral of the Holy Name the first time as a small boy, it was by far the most magnificent building I had ever seen. Within its sacred walls all of us at Cathedral College assisted at Mass every morning for many years.

We not only assisted at Mass on weekdays, but every Sunday we sang in the Cathedral Choir or took part in the inspiring ceremonies of the Church which have always been so beautifully carried out in the Holy Name Cathedral. As boys we saw the Cathedral draped in mourning for Archbishop Quigley. We took part in the Installation Ceremonies of Archbishop Mundelein. With the expectation of boys we saw men reach the acme of their ambition in the Sanctuary of the Holy Name Cathedral. They walked out of the Cathedral with the power to say Mass. They were priests.

Then on a December morning twelve of us after many years of absence came back to the scene of our boyhood. There where we had prayed and hoped as young boys, in that same Cathedral where we had taken part in so many magnificent ceremonies, we too were ordained priests forever.

For many years it was my duty and privilege to take the boys of the Little Seminary to the pews of the Cathedral where I had sat when their age. While Chaplain at St. Vincent's the Cathedral priests, especially the Rector, Monsignor Morrison, made me feel like part of the parish, one of them.

The old Cathedral is an important part of my boyhood, and my priesthood. Nothing could endear it more to me. Then on March 7, 1949, Your Eminence consecrated two of my priestly friends and myself Bishops in the Cathedral where as boys we had hoped and prayed and served and sung.

No other church can ever mean so much to me and many others.

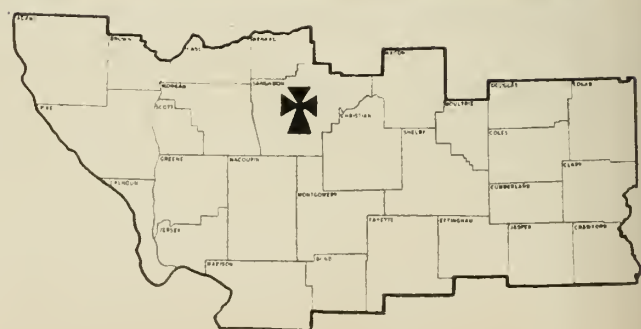
Congratulations to Your Eminence, to your clergy and to your people.

Sincerely yours in Christ,

+ *Martin L. J. Mahoney*

His Eminence, Samuel Cardinal Stritch
Archbishop of Chicago
719 North Wabash Avenue
Chicago, Illinois

Bishop of Joliet in Illinois





October 10, 1949

Your Eminence:

Our lovely and beloved Cathedral of the Holy Name, raised with such undaunted faith after the great fire, has witnessed and participated in and presided over so magnificent an expansion of the faith that its Diamond Jubilee is the commemoration of an era rarely equalled in the history of the Church. God grant the Cathedral may preside as a gracious queen through the lengthening years, the heart and center of Catholic life in the Province of Chicago, to His greater honor and glory.

This astounding growth of the Church in its lifetime and in connection with the Cathedral exceeds in importance and significance even its rich and eventful history and its personal associations. Built as the chief church of the small suffragan Diocese of Chicago which then covered one-half the area of the State of Illinois but numbered only 181 priests, 225 churches and 300,000 faithful, the same Cathedral of the Holy Name today serves with gracious dignity and noble serenity as the metropolitan church of one of the greatest provinces of the Catholic world. Its territory of 1874 now includes the Archdiocese of Chicago and the suffragan dioceses of Peoria, Rockford and Joliet, 3123 priests, 710 parishes and 1,985,719 faithful.

The eldest daughter of the Archdiocese of Chicago, the Diocese of Springfield-in-Illinois, rejoices with Your Eminence in the commemoration of the Diamond Jubilee of the Cathedral and offers its fervent felicitations on the centennial observance of the founding of Holy Name Parish.

Sincerely yours in Christ,

+ William G. Plunkett

Bishop of Springfield-in-Illinois

His Eminence
Samuel Cardinal Stritch
Archbishop of Chicago
Chicago, Illinois





OFFICE OF THE MAYOR
CITY OF CHICAGO

October 1, 1949

Your Eminence:

Permit me, as Mayor of Chicago, to offer my felicitations on the occasion of the double celebration of Holy Name's centennial as a Parish and Diamond Jubilee as the Cathedral of Chicago.

Holy Name Cathedral is known throughout the world. During the seventy-five years of its existence it has been a haven for rest and comfort for millions of Chicagoans, as well as for those visiting our city, and the splendid work accomplished in Holy Name Parish has contributed immeasurably to the progress of Chicago and the happiness and contentment of our people.

My hearty congratulations.

Sincerely,

Martin H. Kennelly

Mayor

His Eminence Samuel Cardinal Stritch
Archbishop of Chicago
719 North Wabash Avenue
Chicago, Illinois





October 2, 1949

Your Eminence:

On the Centennial Anniversary of the Holy Name Cathedral, it is heartening to reflect that our Cathedral is the spiritual and architectural stronghold of the Chicago Archdiocese. Under the direction of the Cardinal Archbishop, it serves as our spiritual capitol. And for a century, it has reached up to heaven as an impregnable symbol of our abiding faith.

Within its walls there is performed a holy brilliance and warmth of ceremony, a liturgy of divine praise and a repertoire of sacred music which have made it an abundant reservoir of the devotional life of priest and people.

Its pulpit has been graced by countless preachers of distinction who have sent forth to the hearts of the faithful, with wisdom and vigor, the changeless beauty of our holy religion.

For a young priest to be assigned to the Cathedral as an assistant, is a unique, richly rewarding experience. As one whose blessing and privilege it was to serve the faithful as a priest of the Cathedral, I feel, at this commemorative time, an unmistakable sense of family joy.

For one hundred years the Holy Name Cathedral has fulfilled constantly the great traditions that belong to an Archdiocesan Cathedral.

Therefore to you, Your Eminence, to Monsignor Hayes and his assistants and parishioners, my felicitations and best wishes on this historic occasion.

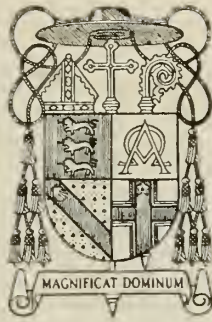
Faithfully yours in Christ,

+ Bernard J. Sheil.

Senior Auxiliary Bishop of Chicago

His Eminence
Samuel Cardinal Stritch,
Archbishop of Chicago,
Chicago, Illinois





October 10, 1949

Your Eminence:

It is with a mind crowded with many fond memories; with a heart filled with deep affection for the host of prelates, priests and people of days gone by, and a soul rejoicing in the mercy of God, that has permitted your humble servant to enter into the windswept shadows of three score and ten years, that I venture to offer my hearty congratulations on the forthcoming Centennial of Holy Name Cathedral Parish, over which Your Eminence has presided so graciously and regally for the last decade of years.

The records of the Cathedral will show that your humble servant was baptized there, August 17th, 1878; received his first Holy Communion and was confirmed on Corpus Christi Day of 1889; was ordained there in the sanctuary on July 11th, 1903, and was consecrated a Bishop before its high altar on April 25th, 1934.

As a living witness of all the outstanding events that have taken place in Holy Name Cathedral in the past seventy-one years I participated in practically all of them in a major or minor degree.

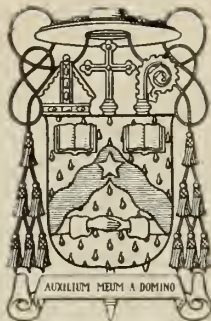
As Cardinal Prince of the Holy Roman Catholic Church; Archbishop of great Archdiocese of Chicago and the shepherd of its nearly two millions of people on this Centennial of your Holy Name Cathedral, prelates, priests and people lift their voices in the joyous chant of "ecce sacerdos magnus" which may continue to be, God willing, "ad multos annos!"

Sincerely Yours in Christ

+ William H. O'Brien

His Eminence,
Samuel Cardinal Stritch,
Archbishop of Chicago





October 20, 1949

Your Eminence:

Seldom is it given to a man to stand in the Present, feeling himself part of a century Past, knowing himself to be a contributor to an undetermined Future. In a sense, God permits a favored prelate to sense vaguely His timelessness.

One hundred years ago Father William Kinsella offered mass in a tiny frame church, and Chicago's fifth parish came into being. The future of which he dreamed makes him a figure in the Present that is yours; each of you pastors in a church dedicated to the Holy Name of Jesus.

On Christmas Day 1854, a new church welcomed the Christ Child, and in October of 1871 the Chicago Fire left it a complete ruin. Seventy-five years ago, the existing Holy Name Cathedral rose phoenix-like from the ashes, and you stand in its sanctuary, surrounded by the spirits of the bishops of the Past and you offer the Eternal Sacrifice for the Future of all men.

Prayerful felicitations, Your Eminence, upon this great occasion. As great churchmen before you looked beyond their day, they saw you looking beyond yours, your priestly heart and theirs united in a common cause - that Christ might dwell in the souls of men, not for seventy-five years, not for a century, but for all the endless span of Eternity.

Filially yours in Christ,

+ William E. Cousins

Auxiliary Bishop of Chicago

His Eminence,
Samuel Cardinal Stritch,
719 North Wabash Avenue,
Chicago 11, Illinois

Your Name

(The Holy Name of Jesus)

*I was half fearful lest the envious night,
Coming upon my slumber stealthily,
Should guess the secret of my still delight
And take Your name from me.*

*Wherefore I would not trust my lips to keep
That word ineffable, that word of love,
But folded it upon my heart to sleep,
Clasping my hands above.*

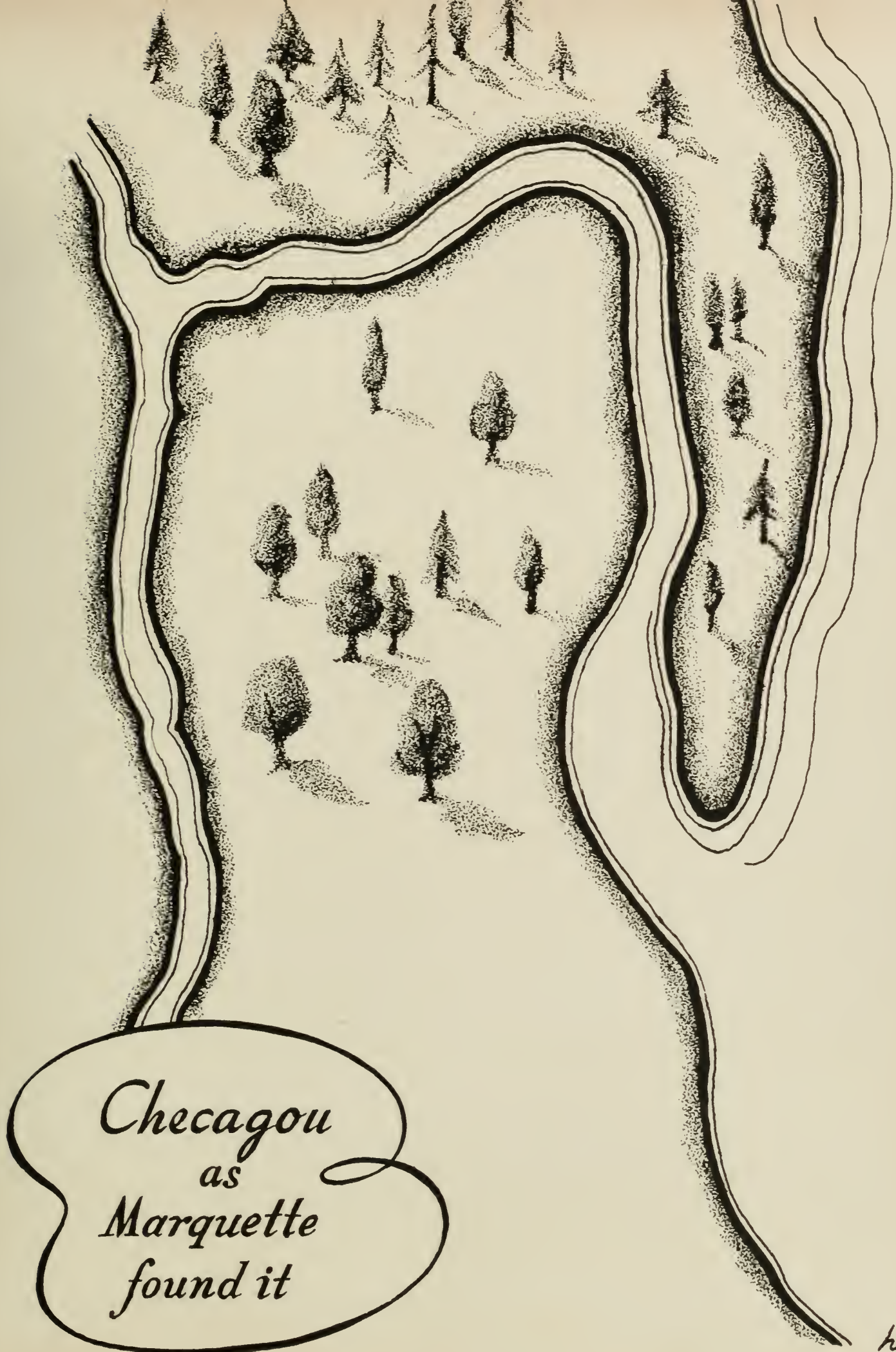
*Deliberate, lovely morning found me thus,
Nor sought to leave one shining splendor there,
Only Your name, than sun more glorious,
Than moon and stars more fair.*

*And then I do not know which sooner came;
Waking, or my hands gently pressed apart,
And on my lips the sweetness of Your name
Uprising from my heart.*

*It seems almost too beautiful to say,—
I had distrusted night and dreaded dawn,
For O, to seek You at the break of day
And find You gone!—*

*But day has now no wonder matching mine,
Nor subtle night in marvelous silver shod,
Because my heart has held a word divine,
Has kept the name of God.*

SISTER M. MADELEVA, C.S.C.



Checagou
as
Marquette
found it

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Out of the Swamp

Rose a City

THE HOLY NAME PARISH is 100 years old. Straddling the very center of ecclesiastical life in Chicago, its centenary closely coincides with the history of the diocese, which was born in humble circumstances November 28, 1843. Within these hundred years the humble church of 400 souls strode ahead, keeping pace with the meteoric growth of the great metropolis of the West. Today, with 1,760,000 Catholics, the archdiocese is the largest in the western hemisphere, and forms another brilliant facet in the history of the world's most remarkable city.

This story of Chicago is the saga of a great community, whose eyes were always trained on future greatness rather than on fruitful past, striding always forward rather than resting on laurels of things accomplished.

It is no mystery that Chicago, in a brief span of years, became one of the world's foremost centers of culture, science and industry. The huge blast furnaces sending great red fingers to the skies, the vast systems of factories, electrical plants, stockyards, houses of commerce, railroads; the pulsing heart of the city's intellectual life, the universities, schools, libraries, research centers; the religious tempo tuned to the tolerant mentality of the world's most cosmopolitan city; the material beauties of the parks and boulevards, the myriad other monuments to a people's loves and enthusiasm, is a natural outgrowth of the community which had to make its pace by always plunging courageously into the joys and sorrows of its future.

That future began in the rich prairieland, made fertile by a stream called Chicagou, washed by the waters of a great lake. The Indian tribes, with eyes for the soil and the hunt, pitched their camps on the banks of the river and roamed along the shores of the magic lake, whose moods were like the moods which rose and fell in the proud breasts of the Miami and Illinois.

Out of the Swamp

Rose a City

Chicago

The heritage of a name is often the occasion of a proud boast. Chicago can neither boast nor engage in braggadocio relative to the origin of its name. There is no historical assurance of whence the name of this now great city originated. That the name Chicago is of Indian origin is evident.

Scattered through the annals of the early history of the region are the varied spellings of the term, which finally resolved itself into the name Chicago. The present name is euphonious and at the same time far simpler to spell than many of the forms which were previously used.

It is interesting to speculate on just which one of the following sources may have been the derivative of our city's name. One Indian tribe living in the region used the euphonious word Chi-ca-go, to mean strong and mighty. Another tribe followed the leadership of a great, brave Chief named Chi-ca-gou. Another Indian tribe used the word Chi-ca-gou to mean bad smell, referring to the odor given off by the wild onions growing profusely in the nearby marsh lands.

Although there is no historical proof of the derivation of the name Chicago, yet there is definite historical evidence that the name was early identified with the place at the mouth of a small river emptying into Lake Michigan.

The first known recording of the written name was made by Robert La Salle in 1680. He refers to the place as Che-ca-gou, which denotes that the name was already used. La Salle in 1683 dated a letter from Chicagou, which implies that he expected the recipient of the letter to know where the place was. A map drawn by Franquelin in 1684 registered the site as Chicagoumenan. A map published in 1684 showed the location of the Che-ka-gou River. Frontenac, Governor of New France, in an official letter sent to the King of France, mentions the place on Lake Michigan as Chi-



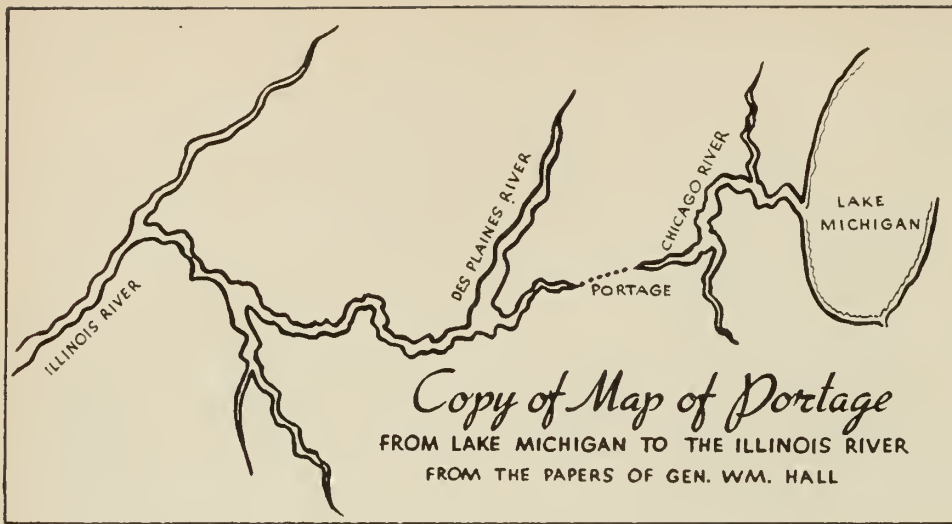
cagou. Later, in 1688 Franquelin on a map noted the place as Fort Chicagou. This came to be the spelling most frequently used by the French in New France.

The journal of Pere F. X. Charlevioux, a Jesuit historian and traveler, writing in 1721, noted that, "Fifty years ago the Miami was settled at the south end of Lake Michigan in a small place called Chicagou, from the name of a small river."

Whatever the true origin of the name Chicago, two things can be deducted with reasonable certitude: 1. The name is of Indian origin; 2. The place was known in the last quarter of the seventeenth century.

The low, flat fields on which Chicago is situated are known as the Chicago Plain. The short Chicago River with its two branches drains the plain. The Indians, always keen observers, noted that the north branch of this river flowed through a low swampy region, and that nearby was a larger river. We now know this longer stream is the Des Plaines River. During the season of high water it became customary for the Indians to paddle their canoes up the Chicago River, enter the North Branch into the Des Plaines River. Paddling down the Des Plaines, the Indians were able to enter the Illinois River, which flowed into the mighty river, called by the Indians, "The Father of Waters"—the Mississippi River.

The Link Between
Canada and the
Illinois Country



During the season when the waters were low the Indians carried their canoes across the low land between the rivers. This was called making a portage. The Indians long used the Chicago Portage. Friendly Indians told Pere Marquette and Louis Jolliet* about this quick and easy route. Louis Jolliet, when he returned to Quebec, told about the portage at Chicago.

As time passed, it is not difficult to vision the dramatic pageant as Indians, French trappers, voyageurs, adventurers, French officials, and missionaries, each bent upon his own task, utilized the Chicago Portage. Naturally, Chicago became well-known as a stopping place between Canada and the Illini Country. Chicago was important as long as the Chicago Portage Route was kept open. Father Gilbert Garraghan, the brilliant Jesuit historian, observes, "It was the portage which made Chicago."

During the last quarter of the seventeenth century and the first half of the eighteenth century, most of the freight and passenger traffic between Canada and the Mississippi Valley passed over the well-known Chicago Portage. Most of the furs bartered in the middle Mississippi Valley were freighted over the Chicago Portage thence to Montreal, Canada, for shipment to France. Thus the Chicago Portage served as the vital link between Canada and the Mississippi Valley during the period of history when the region was part of New France. This includes the period between the discovery of the Chicago Portage by French explorers, in 1681, to the close of the French and Indian War in 1763.

Chicago and the surrounding region seems to have been shadowed by an historical black-out during the period of English ownership, 1763 to 1783, and for a little more than a decade thereafter. Indian hostilities changed the pattern of life in the lake area and the Chicago Portage was closed to traders and travelers in the last decade of the eighteenth century.

*Jolliet always used two l's when writing his name—Jean Delangles—"Louis Jolliet, Early Years"
—*Mid-America*, Jan. 1945.

The story of Chicago would be incomplete without culling from the annals of the life of Pere Jacques Marquette some facts centering around his life in Chicago. This young Jesuit came to America almost two-hundred years after Columbus discovered America, fired with zeal to preach the Gospel of Christ to the Indians. The good priest worked hard to learn the Indian language and customs.

The young priest felt that his life work had really begun when he was sent to his first mission on Lake Superior. Later, Father Marquette moved to a place on the Strait of Mackinac. On the mainland, Father Marquette, in a bark chapel which he called the Mission of Saint Ignace, taught the Indians the simple truths of the Catholic Faith.

The Indians liked Father Marquette and they told him about "The Father of Waters." Father Marquette began to wonder if this mighty river might be a passage to the Pacific Ocean. He was well aware of the fact that English, Dutch, and French explorers were eager to find a passage across the continent and thence to India. Marquette may have done some dreaming because a passage to the Pacific would mean added wealth, fame and glory for his beloved France.

It is not difficult to imagine the joy that filled the heart of Father Marquette when, on the Feast of the Immaculate Conception, the good priest received the glad news that he was to accompany his friend, Louis Jolliet, on an exploring journey.

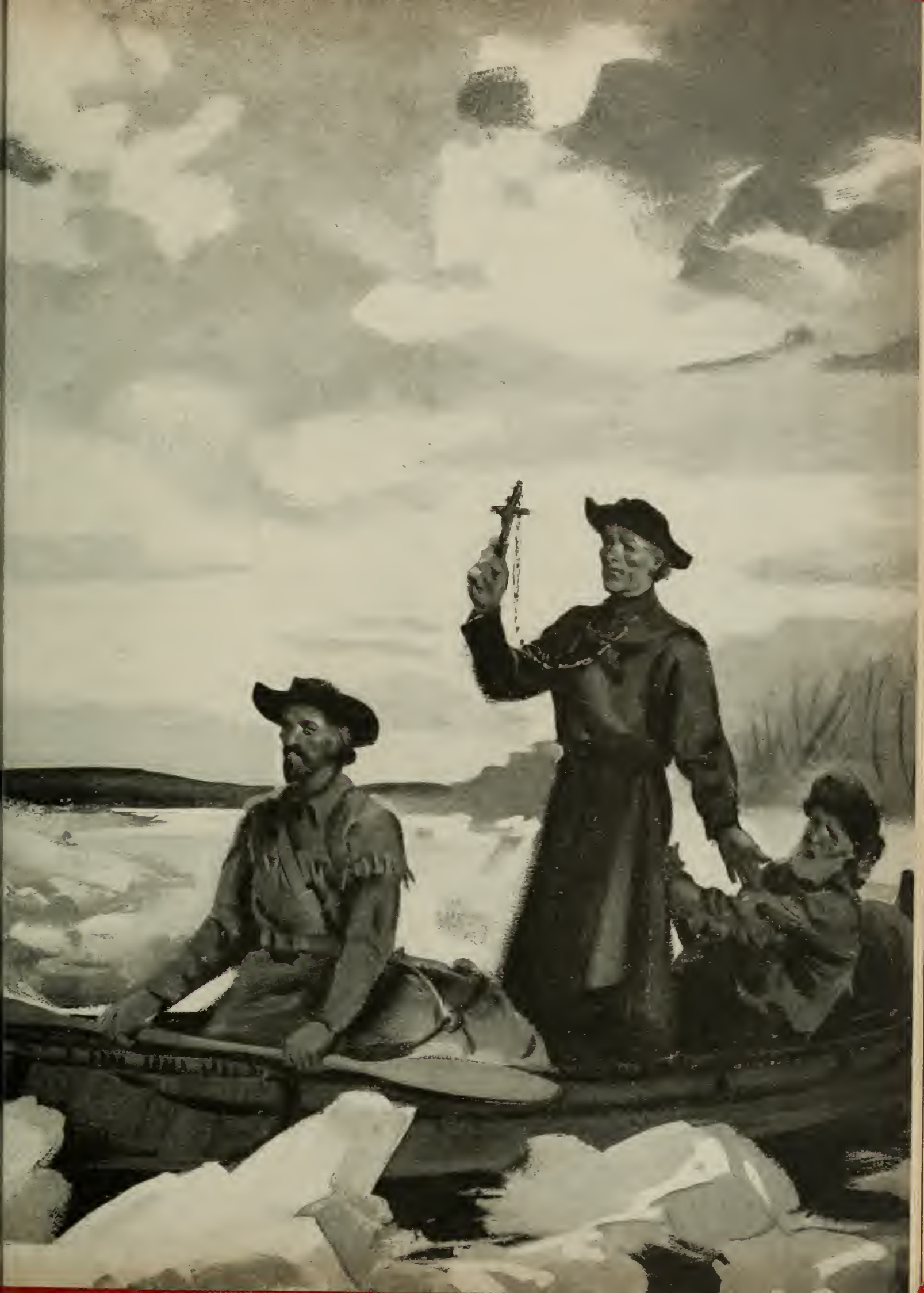
Louis Jolliet was one of the most successful fur traders in New France. The Governor of New France had ordered Jolliet to explore "the Father of Waters" to its mouth. It was providential that Jolliet asked his friend, Pere Marquette, to accompany him into this unknown territory. Father Marquette had a knowledge of the western wilderness and he knew the Indian language; best of all Father Marquette liked the Indians and they liked him, whom they fondly called "Black Robe."

These two Frenchmen knew that they were facing a difficult task. Jolliet was thrilled with the spirit of adventure and longed to add honor to France. Father Marquette was filled with the spirit of service—he was zealous to win the souls of the pagan Indians for the honor and glory of God.

The expedition to "The Father of Waters" had to be carefully planned. Five friendly Indians were selected to accompany the party. Supplies of ground corn, smoked meats and blankets were carefully packed. Of course, a goodly supply of trinkets for the Indians were tucked into the packs.

The exploring party set out from Green Bay and traveled southward along the shore of Lake Michigan. They entered the stream, now called the Fox River, from whence a short portage led into the Wisconsin River, a





tributary flowing into "The Father of Waters." Each day the party paddled southward on the Mississippi River, hoping to reach the mouth of the river. They rested at night under the stars. One day, friendly Indians warned the travelers not to go any farther south, because of the warlike tribes which inhabited the southlands.

The return journey northward was difficult because the explorers were traveling against the strong, swift current in the Mississippi River. The canoes were light and it was no easy task to steer them against the current.

Friendly Indians again came to the rescue of the exploring party. These Indians told the weary travelers about the Chicago Portage. The canoes were turned into the Illinois River. Here, Father Marquette preached the Gospel of Christ to friendly Indians called the Illini. They begged Father Marquette to teach them more about Christ. Father Marquette kept a journal about his trip. One entry in the journal noted that the Illini were "hungry for God's word."

The brave explorers paddled up the Illinois River until they reached the Des Plaines River; Father Marquette and Jolliet knew that they were nearing the Chicago Portage and that if the water were high they could paddle into the Chicago River and float right into Lake Michigan. However, the water was low so the explorers made a portage across the strip of land between the Des Plaines and the Chicago River. There is little doubt that Father Marquette and Louis Jolliet were the first white men to use the Chicago Portage.

Jolliet was anxious to journey on to New France and present his report to Frontenac, the Governor. Father Marquette returned with Jolliet as far as the Mission of Saint Ignace, where he remained during the winter of 1673.

Chicago's First White Resident

Father Marquette had promised the friendly Illini that he would return. In spite of failing health, Father Marquette was eager to keep his promise. He was zealous to win souls to Christ, so in the spring of 1674 Pierre Porteret and Jacques Langilier, voyageurs, who had been members of the 1673 exploring party, were selected by Father Marquette to accompany him. Father Marquette's party reached the low shore of Lake Michigan where the Chicago River entered the lake. The journey had exhausted the good priest. His faithful companions carried Father Marquette into a rude log hut on the bank of the river. His companions knew that the hut was probably the temporary home of some French trapper, who was away in the woods. The location of the trapper's hut occupied by Father Marquette for a week or so is identified as approximately at the intersection of Michigan Avenue and Randolph Street.



After his companions carried Father Marquette into the hut they built a fire and heaped furs on the floor to make a comfortable bed for their sick friend. Father Marquette was very ill and his companions were greatly worried.

About December the twelfth, his companions moved Father Marquette to a second hut, up the river, farther from the stinging cold winds blowing in from the lake. He remained here until March 30, 1675.

The journal kept by Father Marquette records 108 days spent in the second camp at the Chicago site. This journal is a remarkable narrative. No doubt it was the earliest creative writing produced in the Chicago locality. The precious Marquette journal is still preserved in St. Mary's College, Montreal, Canada.

Failing health did not prevent Father Marquette from keeping busy. Each hour he read his prayers or recited the rosary. He spent some time on the entries in his journal and made some sketch maps of the region. These maps were a great help to travelers, who later journeyed into the region.

There is but little historical doubt that the first Holy Mass offered in Chicago was celebrated by the Jesuit, Father Marquette. He states in his journal that he offered "The Mass of Conception," on December 15, 1674. He also notes that he began a novena to the Blessed Virgin, Immaculate, on February 1, 1675.

The illness of their friend, whom they called "Black Robe" made the Indians very sad. They visited Marquette's hut offering gifts of corn meal, wild turkey, wild geese, and dried meats. Friendly trappers brought game, berries, and bread.

Father Marquette realized that his health was failing fast and he was anxious to return to the Mission at St. Ignace, where he wished to die. Father Marquette sent word to the Indians to come to a meeting at Chicago. The meeting was held Holy Thursday, and six hundred camp fires burned around about. This is evidence that a very large gathering of Indians assembled to hear their beloved Black Robe. Father Marquette offered Mass for the Indians on Easter Sunday (1675), and he reminded them to love God and always to love one another.

The Illini were sorry to have the Black Robe leave them because they felt they would never see him again. They recognized his failing health and respected his wishes to return to St. Ignace. Some of the Indians went part of the way with Father Marquette. The return journey was made at a very slow rate because his French companions realized his very weak condition. Father Marquette, who was only thirty-eight years of age, died on May 10, 1676. Sadly, his French companions and Indian friends buried his body. They made a rude cross to mark his grave. The next spring Father Marquette's friends took his body to St. Ignace where it was buried under the floor of the little mission chapel.

There are many reminders of the gentle Jesuit in Chicago. Once a black mahogany cross stood at Damen Avenue and Twenty-sixth Street. This cross marked the spot where the hut used by Father Marquette was believed to have stood. A granite shaft has replaced the mahogany cross.

An excellent statue of Father Marquette has been erected opposite Harrison High School.

At Wacker Drive on Michigan Avenue a bronze tablet carries this inscription:

"In honor of Louis Joliet and Pere Jacques Marquette, the first white men to pass through Chicago, September, 1673."

**An Early Missionary
to the Illini Country**

Among the earliest of the brave, self-sacrificing priests who followed Father Marquette into the Lake Region to minister to the Indians, the name

of Claude Allouez, a Jesuit, is frequently noted in contemporary records.

Early in the year 1665 Father Allouez established a mission in Chequamegon Bay, on the southern shore of Lake Superior. Nearby there were Indian villages occupied by Hurons and Ottawas, where the zealous priest labored untiringly instructing the Indians in the simple fundamentals of the Catholic religion. Especially did Father Allouez try to impress upon the simple souls of his Indian listeners the fact of how dearly God loved them. He tried with all the fervor of his soul to instill in the Indians a reciprocal love of God. The third fact which Father Allouez tried to inculcate was the love of one another.

Many tribes came to the region, so from time to time Father Allouez was learning about distant lands where there were no missionaries. The Illini told Father Allouez about the great grazing prairies to the south where two crops of corn were harvested each year. The Indians told of the great herds of buffalo which roamed the prairies. Father Allouez was an eager listener as the Illini told the good priest about "The Father of Waters" to the westward and flowing southward.

During twelve laborious years among the Indians of the Lake Region Father Allouez had established many missions. He decided to go southward into the Illini country. This brave missionary reached the mouth of the Chicago River in April, 1677. This was just two years after Father Marquette had spent the winter at Chicago. It is probable that Father Allouez planned to continue the missionary labors begun by Father Marquette.

Father Allouez went a short distance up-stream where he was met and welcomed by friendly Indians, who had already learned to love and respect the Black Robe, as they fondly designate the priests.

Contemporary records affirm the fact that for a period of ten years Father Allouez ministered to the Miami settled at Chicago.

The name of another illustrious French explorer, Robert Cavelier, Sieur de La Salle, is identified with early Chicago. He was a well educated Frenchman whose love of adventure prompted him to come to New France. He settled near Quebec where he began to trade with the Indians. The three years La Salle spent near Quebec were filled with work, study, and dreams. This diligent Frenchman learned the Indian language and customs. He carefully studied the maps and journals made by Jolliet and Marquette. La Salle planned to explore the Mississippi River to its mouth. He dreamed a wonderful dream. It was a dream of a great French Empire in the New World. This dreamer planned a scheme whereby France could gain control of the rich fur trade in the New World.

**La Salle's Prophecy
Concerning Chicago**



*Robert Cavelier,
Sieur de La Salle*

Fortified with carefully prepared plans and filled with confidence that he would obtain help, La Salle went to France. He begged the King of France to give him permission to do three things: 1. La Salle wanted authority to explore the Mississippi River and to search for its sea outlet; 2. He wanted permission to unify the fur trade in the Mississippi Valley; and 3. He desired permission to build forts at certain places. La Salle felt that thus the land claims of France would be protected and the forts would serve as valuable fur trading posts.

The King of France was pleased with the plans unfolded by La Salle. Permission to explore, to trade, and to build forts was readily granted to the ambitious and patriotic La Salle, who returned to New France, eager and restless to start on his expedition. It was neither a simple nor an easy task to organize an exploring party to go on an expedition into the practically unknown wilderness. La Salle knew that he could depend upon his trusted friend, Henri de Tonti—a brave and daring Italian.

The expedition, when finally organized, consisted of La Salle, the commander, Father Hennepin, the missionary; Tonti, La Salle's faithful friend; and several backwoodsmen. The brave little party set out from New France. It was decided to go by way of the Great Lakes to the Mississippi River.

La Salle had carefully studied the route used by Father Marquette and Louis Jolliet. However, La Salle chose a different route. He led his party along the eastern shore of Lake Michigan. They finally entered the St. Joseph River and paddled up stream as far as they could go. They made a portage by carrying their canoes over a low land divide until they reached a stream which is now known as the Kankakee River. This is a tributary of the Illinois River. The exploring party continued onward until they reached the place where the Illinois River flows into the Mississippi River. Near the junction of the rivers there was an Indian village. These Indians

were friendly to La Salle and his party. Father Marquette and Louis Jolliet had visited here about nine years before La Salle reached the village.

The Commander, La Salle, decided that the party must have some necessary supplies before they journeyed any farther southward. It was agreed that Tonti should remain with the party in the friendly Indian village and that La Salle should return to New France for the needed supplies.

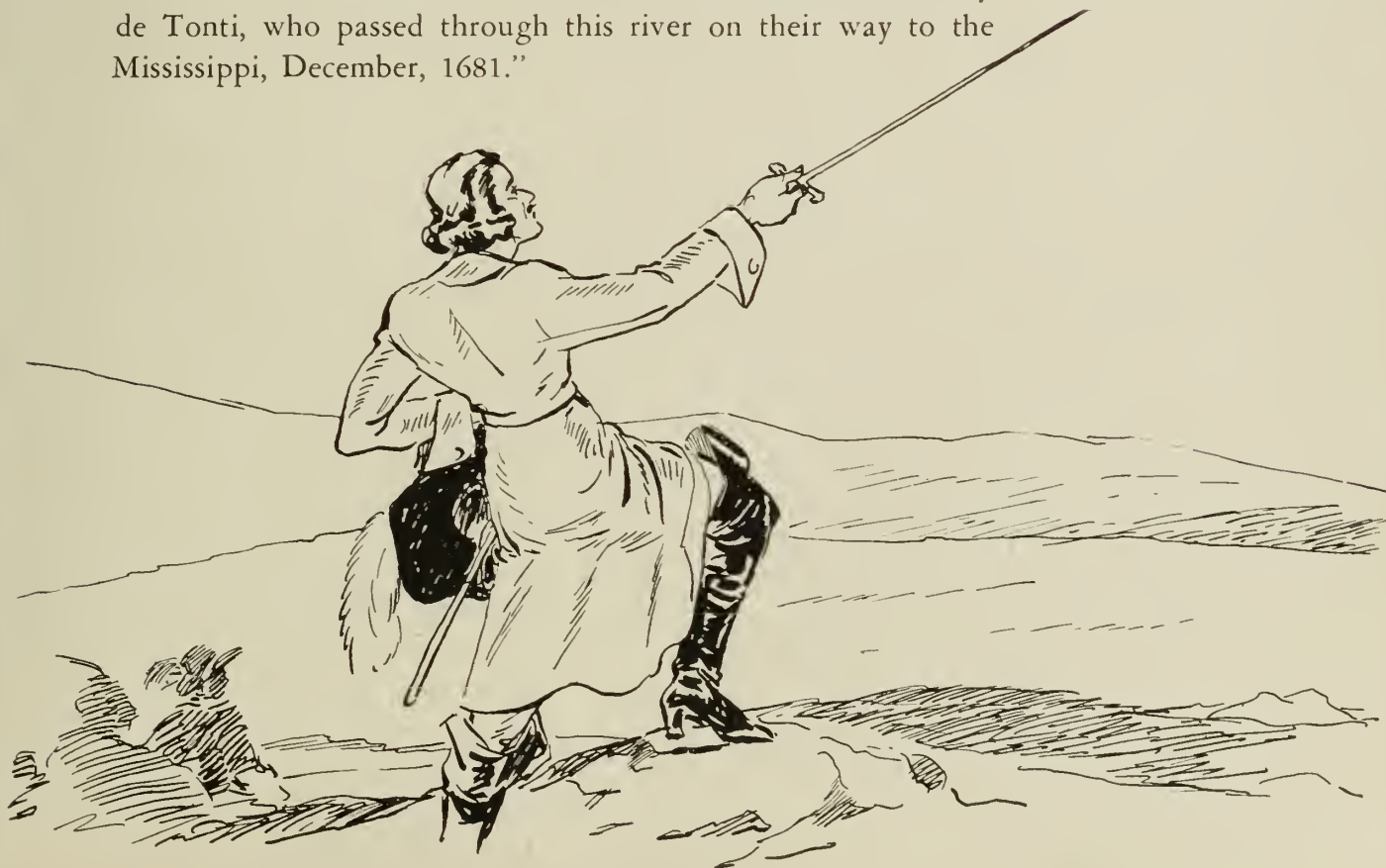
La Salle did not use the portage between the Kankakee River and the St. Joseph River. He chose to use the Chicago Portage, which he had learned about from Jolliet. It is probable that the friendly Indians told La Salle that the Chicago Portage was easier and shorter. It is a known fact that La Salle stopped near the mouth of the Chicago River. This great French explorer realized the advantage of the geographic location of the place. La Salle, with prophetic vision declared,—“Some day a great city will rise here.”

After La Salle's return with the needed supplies, the brave commander ordered the party to proceed southward. Finally, after many trials, the party reached the mouth of the Mississippi River where the waters flow into the Gulf of Mexico.

La Salle, the daring explorer, in a dramatic gesture, claimed all the land drained by the river and its tributaries for France. Thus all of the Mississippi Valley was brought under the control of France. The site of Chicago became officially French territory.

A bronze tablet, on the Michigan Avenue Bridge at Wacker Drive, was erected to give signal honor to La Salle. The inscription states:

“In honor of Rene Robert Cavalier, Sieur de La Salle and Henry de Tonti, who passed through this river on their way to the Mississippi, December, 1681.”



**The First Resident
Chicagoan**

There is no historical record to prove just who was the first resident to settle in Chicago. French and Canadian trappers often used the Chicago Portage. None of the trappers or traders remained long at Chicago. They did not bother to sketch maps of the region; they simply marked trails to where they had set traps. The trappers and traders left us no worthwhile records of their journeys. Their sole objective was to obtain valuable furs from the Indians, to get the furs for as low a barter rate as possible, and to get the furs safely to the market at Montreal.

The first man who remained at Chicago long enough to be considered a permanent resident was a negro, or perhaps he was a mulatto. He was a fur trader named Jean Baptiste Point Du Saible, who lived here for at least twenty years. He came to Chicago during the Revolutionary War. It is thought that Du Saible came from the West Indies. Little is known about his origin and there are no historical documents to reveal information regarding this trader before his coming to Chicago. Somehow a tradition arose that Du Saible came here from Santo Domingo, in the West Indies. His name and his speech identified his heritage as French. Du Saible was described as a well educated, handsome man, possessing an excellent physique.

Du Saible built a rude log cabin not far from the mouth of the Chicago River, on the north bank, in what now is Holy Name Cathedral Parish. About 1779 he began to trade with the Indians and came to be well known throughout the region. He evidently was a resourceful man with an ability to make friends.

Evidence in contemporary documents give indication that Du Saible was a successful fur trader who accumulated considerable wealth. He had a well-stocked farm, a mill, and a trading post. As early as 1780 Du Saible developed some farmland near Peoria. The United States government gave Du Saible a land grant in 1783. This proves beyond doubt that, whatever his origin, Du Saible was at that time a United States citizen.

There is definite historical evidence that Point Du Saible had one of the best establishments in the Northwest. The inventory of a bill of sale recorded in St. Joseph in 1800 gives proof that the Du Saible establishment near the mouth of the Chicago River was one of great importance.

The buildings inventoried included a small house, a cabin with living quarters, a mill, a dairy, a smoke house, a poultry house, a workshop, a stable, and a barn. The equipment included farm implements, three carts, a planksaw, a large rip saw, a cross cut saw, carpenter tools, lanterns, two millet molds, and a churn. The livestock inventoried gives tangible proof of Du Saible's wealth because the inventory listed a horse, two mules, thirty

head of cattle, two calves, thirty-eight hogs and forty-four hens. If further proof of the financial status of Du Saible were needed, it stands out in the record of certain items of furniture in the official inventory which listed, a French walnut cabinet, four tables, a feather bed, pewter basins, and copper kettles.

Point Du Saible, the first resident Chicagoan, was a Catholic. He practiced the Faith as far as possible in the wilderness. His sincerity of Faith is testified by the fact that Du Saible took a Potawatomi squaw to Cahokia, Illinois, to have their marriage solemnized. During his last illness, in 1813, Du Saible charged his granddaughter with the responsibility of having his body buried in the Catholic cemetery at St. Charles, Missouri.

Another man identified with the early fur trade at Chicago was Francis Le Mai. Very little is known about Le Mai. His life in Chicago began mysteriously and his disappearance from the Chicago region is cloaked in mystery.

Another Early
Fur Trader

Le Mai is known to have lived in a log hut which he purchased from Point Du Saible. He lived here with his wife, an Indian squaw. Le Mai was very friendly with the Indians, who brought fine furs to barter for guns, blankets, trinkets, and whiskey. Missionary Fathers, who visited the Chicago region, strongly objected to the traders using whiskey to barter for furs. The effect of whiskey on the Indians was always very bad.

Chicago very early became an important center for fur trading. Near the mouth of the Chicago River a group of trappers had built four rude bark-covered cabins. These served as temporary homes.

Chicago, a Fur
Trading Center

During the late summer and autumn the trappers were very busy. They were getting ready to go into the forest to trap fur-bearing animals. There were many tasks which the trapper had to do in preparation for his lonely trip into the forest. Snowshoes had to be mended, and hatchets and knives had to be sharpened. It was necessary to grind a plentiful supply of corn and to carefully pack the ground meal. An important preparatory task was the making of pemmican. This would seem a very strange food to a modern Chicagoan. Lean meats, fats, and sometimes fruits were used to make pemmican. First, the meats, fats, and fruits were dried; they then were pounded into a meal, which was pressed into cakes.

The trapper had to wear warm, sturdy clothing. Breeches, jackets and leggings were often made of buckskin. A shirt, which had to do the whole season, was often made of soft deer skin. Fur was used to make a warm cap and a pair of gloves. Trappers wore strong leather boots. A leather

belt was necessary because a hunting knife, a tomahawk, and a pouch of tobacco could be hung from the belt.

The work of a trapper was not easy. He needed to be physically strong; he had to think quickly; he had to be self-reliant and able to make quick decisions. He needed good eyesight.

The trapper's work was lonely. Sometimes for days and days he might trail a fine fox. This was weary work but the reward was great when the animal was finally trapped.

During the day, the trapper might eat a bit of pemmican cake or some dried deer meat from his pouch. Sometimes he might catch a rabbit and broil it over a bonfire. This was indeed a feast which the trapper enjoyed. Once in a while the trapper might meet another trapper or an Indian. The trapper might trade some parched corn, tallow, jerked buffalo meat, or some meal. The trappers enjoyed the change of food.

Fur bearing animals lived in the forests and along the stream. The fur of the otter, beaver, mink, silver fox, muskrat, martin, lynx, and badger was in demand. People in Europe were willing to pay high prices for fine furs.

Raccoon, wildcat, bear, and deer skins were marketed to pioneer settlers. These coarse skins were used to make clothing, bedding, and rugs.

Year after year the Indians trapped fur-bearing animals. Each spring the Indians, with their families, moved into the Chicago Region. The Indians



followed well-marked trails which led to the mouth of the Chicago River. Some of the old Indian trails are now busy Chicago streets. Among them are Lincoln, Blue Island, Elston, Milwaukee, Ogden, Archer, and Vincennes Avenues.

It took days and sometimes weeks for the trading to be finished. Bright colored ribbons, gay colored cloth, blankets, cheap jewelry, mirrors, beads, trinkets, guns, traps, and tobacco were traded for fine furs. There was much bargaining. Furs were valuable to the white people and the Indians, with their simple tastes, liked the other articles; this kind of trading, known as barter, seemed to satisfy everyone.

The fur trade attracted settlers to Chicago. The place in time became a trading village. Life in any frontier village is hard, and the village of Chicago was no exception. Fishing, farming, hunting, and fur trading kept the men busy. The hard-working women had so many tasks to do that we wonder how they got them done. They planted and cared for the garden produce, they churned cream to make butter, they made soap, molded tallow to make candles, they spun wool into yarn, they knitted yarn into cloth, caps, stockings, and mittens. There were no looms in early Chicago. The resourceful pioneer women knitted the cloth they needed. Garments were sewn by hand, because the sewing machine had not yet been invented. The women made comforters and quilts for the beds.

**Chicago, a Frontier
Village**

Life in the village was busy and pleasures were few. A sail boat sighted on Lake Michigan was the cause of great excitement. A boat arrived only once or twice a year. The sail boat carried necessary supplies such as foods, clothing, traps, dishes, pots, pans, guns, and ammunition. Sometimes a sailing vessel brought a few head of cattle and sheep. When the sail boat brought letters all ran to meet it. Letters might be two or three months old, yet they contained news for the settlers.

It is probable that four or five missionary priests visited Chicago before 1696, but evidently none of them remained any length of time. Father Francisco Pinet, the first resident priest of Chicago, was a French Jesuit, who had come to Canada. Father Pinet, while in Quebec and Montreal, had learned about the Miami tribe of Indians, who, at that time, lived near the Chicago River. This brave and zealous priest was anxious to win souls to Christ. He came to Chicago in 1696. This was about twenty years after Father Marquette spent a winter here.

**The Guardian
Angel Mission**

There were two Miami villages near the mouth of the Chicago River. Each village had about one-hundred and fifty cabins. The Miami, long in

this region, did not live in wigwams or tepees. They wove rush mats and used these to make dome-shaped huts.

Father Pinet thought that Chicago would be a good place for him to begin his labor of teaching the Indians. He planned to build a mission house. The friendly Miami were pleased with the idea. They helped to cut trees and to drag logs to the bank of the Chicago River. Here the log mission house was built. A great cross was made of logs. The Indians built a small log cabin for Father Pinet and thus he became the first resident priest in the Chicago area.

The Guardian Angel Mission, as it was named by Father Pinet, did not have much furnishings or many comforts. Logs were split in two and the flat halves of the logs were used to make benches. Strong branches were cut to use as legs for the benches. Only a few windows were made in the mission, so the inside was dark and gloomy. Shutters were made for the windows to keep out the snow, rain, and wind. Torches to light the room were made by burning pine knots.

A small altar was built near the front of the Mission room. A cross, some candles, and a picture of Blessed Mother were the only furnishings. No doubt Father Pinet brought these articles with him from the Lake Superior Mission.

The exact location of the Guardian Angel Mission is not known. The Mission may have been on the north branch of the Chicago River. There has been speculation that the Mission was built on the margin of, a body of water now extinct, on the land now known as Skokie, probably about two miles north of the present town of Evanston. Other researchers deduct that the Guardian Angel Mission was situated between the forks and the mouth of the Chicago River. A Canadian missionary, who visited the Guardian Angel Mission in 1698, left a written document which seems to identify its location as between the forks of the Chicago River and its mouth.

Trappers, traders, and Indians came to the Mission to attend Holy Mass. Father Pinet preached the Gospel of Christ to those attending Mass. This earnest priest tried in a sincere, yet simple way, to help his hearers to understand that God loved them, that they should, in turn, love God, that they should, for God's sake, love one another and that they should live in peace.

After Mass it was the custom of the Indians to build camp fires nearby. The Indians threw buffalo robes on the ground and squatted contentedly, remaining for hours smoking their pipes and visiting.

The Guardian Angel Mission came to be well-known throughout the region. Missionaries and pioneers, as well as the traders and trappers, stopped at the Mission as they passed through the Chicago Region.

Early each autumn the Indians left their villages to spend the winter hunting. French and Canadian trappers also left their cabins. They, too, went into the forest to hunt and to trap wild animals. One of the old records boasts that twenty trappers left the Guardian Angel Mission in November.

Father Pinet had no people to serve during the winter so he went to the mission at Peoria to remain with the other Jesuits until spring.

Louis de Frontenac, the French Governor of New France, was delighted with the growing fur trade being developed in New France, especially in the Lake Region. Governor Frontenac did not approve of Father Pinet's persistence in attempting to abolish the use of liquor as a barter medium. Frontenac, in 1697, showed his disapproval and his power by suppressing the Guardian Angel Mission. Bishop Francois de Laval, the Bishop of Quebec, used his influence to get Frontenac to permit Father Pinet to reopen the Guardian Angel Mission at Chicago. Through the efforts of the good Bishop the Mission was re-opened in 1698. Father Pinet found it necessary to resign from Guardian Angel Mission in 1700, when he left for the Mission at Chakokia.

Father Jean Mermet succeeded Father Pinet at Guardian Angel Mission, but withdrew from the Mission in 1702 and Guardian Angel Mission came to an end.

Contemporary records name at least fifteen members of the Catholic clergy, who at sometime were visitors in Chicago before the year 1702.

John Kinzie was an early American fur trader living in Detroit. He heard tales of the fine pelts brought by the Indians to the traders at Chicago. Kinzie was a wise man always on the outlook for increasing his fur business, so he decided to see for himself by journeying to Chicago. He made the long, tiresome journey from Detroit to Chicago on horseback. Finally, Kinzie reached the little settlement near the mouth of the Chicago River.

John Kinzie, Founder
of Chicago

Kinzie was a good business man. He looked carefully around Chicago. Like Jolliet, Father Marquette, and La Salle, John Kinzie believed that Chicago was destined to be a great trading center. The decision to move to Chicago meant finding a home for the Kinzie family. There were in the region only a few rude cabins, which belonged to fur traders. John Kinzie met the French fur trader, Le Mai, who agreed to sell his cabin, which formerly belonged to Du Saible. Kinzie knew that he could make the cabin into a comfortable home, and that the Kinzie family could make a happy home wherever they could be together. The long, weary return trip to Detroit was made by Kinzie.

After much preparation the Kinzie family was ready to make the trip to Chicago. John Kinzie, as head of his family, rode on a horse. He cared for his three-year-old son by placing him on the saddle in front of him. Mrs. Kinzie and their daughter, Margaret, also rode horseback. Furniture, tools, blankets, and articles for barter trade with the Indians were placed on pack horses. The brave little party, followed Indian trails as they made their weary journey from Detroit to Chicago.

Indians came to greet the family when it arrived at the little Chicago settlement. John Kinzie knew how to make friends with the Indians. His kind and friendly name, together with his honest dealings in trading, won the love and respect of the Indians.

The Kinzie family settled in their little cabin near the Chicago River. During his spare time Kinzie built a porch on the cabin. He made a table and some chairs. Mrs. Kinzie was very proud of a china cabinet which the family had brought from Detroit. It was a French Walnut cabinet with four glass doors. It was the finest china cabinet in the settlement. The Kinzie family had two spindle beds, each with a soft feather tick. Mrs. Kinzie was also very proud of her copper kettles, a luxury in the new colony. The Kinzie home was the most comfortable cabin in the Chicago settlement.

John Kinzie had once been a silversmith so he knew how to make trinkets. The Indians were pleased with the trinkets Kinzie made and they were



fascinated as they watched him work. The Indians brought furs to barter for these trinkets.

It was not long until Kinzie needed to hire some trappers to help him. These men went into the wilderness to hunt and trap animals. They returned, from time to time, bringing to Kinzie the pelts of the animals they had trapped. John Kinzie became wealthy from the sale of furs which he sold in eastern and Canadian markets.

It was lucky that John Kinzie had been a carpenter, so many buildings were needed as he grew in prosperity. He built barns to care for the farm animals. He had thirty head of cattle, two calves, twenty hogs, some horses and mules. Later, Kinzie built a dairy, where butter and cheese could be made, and a smoke house where meats could be prepared. The cabin became too small for the family so Kinzie built a bake house where the cooking could be done. Except for four years between 1812 and 1816 the cabin served as a home and trading post until Kinzie's death in 1828.

The pattern of life at Chicago, during the seventeenth century and until the last decade of the eighteenth century, was undisturbed by such formal things as treaties and political problems. The Indians, the original or native owners, used the land around-about Chicago chiefly as camping grounds between hunts.

The early French claims to the Mississippi Valley were established by the discoveries and explorations of Father Marquette, Louis Jolliet, and Robert La Salle. The Great Lakes region of New France early became a trapper's and trader's paradise. These men were but little concerned with political problems.

The Fall of Quebec in 1759 and the Treaty of Paris in 1763 brought an end to French rule in America; yet life in the Chicago Region went on undisturbed by the fact that the region was now under British rule. Furs were still bartered from the Indians and shipped eastward; provisions were still obtainable through barter. Even the monetary shift from French money to English money did not create much confusion or many problems for trapper or trader because barter, not money, was the key to their business transactions. England did practically nothing to upset the life of the vast lands east of the Mississippi and north of the Ohio now under her control.

George Roger Clark's conquest of the Northwest, during the Revolutionary War, brought the Chicago region under the guidance of Virginia, but life went on much the same. Even the Treaty of Paris in 1783, concluding the Revolutionary War, brought no noticeable change to the Chicago region.

An Early Chicago Real Estate Deal

The Ordinance of 1787, whereby the states having claims in the Northwest, ceded their lands to the United States government, caused but little concern. The Chicago region was now under the protection of the United States government.

All, however, was not calm and peaceful in the Northwest. There was unrest in the fur trade business caused by two disturbing factors. The British had not evacuated certain forts. Then, too, there was a smoldering unrest among the Indians, who seemingly could not grasp the significance of the shift from British rule to that of the American rule.

The realization of this smoldering unrest gave United States governmental officials much concern. They realized that unrest would breed rebellion. Hence, the American officials were anxious to fortify strategic places in the Northwest, both to protect the fur trade and to protect the settlers migrating into this region.

The sad story of the Indian uprisings and of the Americans' determined effort to conquer the Indians in the Northwest and bring them under submission came to a climax when a Treaty Council was called to meet at Greenville. The Council fire was lit on June 16 but the terms of the peace were not concluded until August 10.

One of the important agreements made at the Treaty Council concerns Chicago. The Indians ceded to the United States government a tract of land six miles square at the mouth of the Chicago River. The land at the time was marshy and a sand bar blocked the mouth of the river, causing it to divert and flow southward.

The area ceded by the Greenville Treaty was not surveyed but approximately it comprised the land from what is now 31st Street on the south to Fullerton Avenue on the north, and from Lake Michigan westward to what is now 48th Avenue.

This area, of six miles square, is today one of the wealthiest areas in all the world. It includes the Loop, the largest department stores in the world, the Merchandise Mart, some of the finest and largest hotels in the world, the business and financial districts of Chicago, the Chicago Public Library, Art Institute and several outstanding museums. It is noteworthy to observe that today many fine churches, among the most renowned, Holy Name Cathedral, occupy the space within the six square miles ceded by the Greenville Treaty.

The immediate plan of the United States Government at the conclusion of the Greenville Treaty was to plan and to erect a fort near the mouth of the Chicago River. No one dreamed that here would arise a great metropolis.

General Anthony Wayne wisely visioned the urgent need for a military post at Chicago. He was in a position to know that the defeated Indians of the Northwest were rankling in discontent. He also knew that the United States government had to check the domination of the British in the fur trading business of the region. The American government was anxious, not only to protect the fur trade, but also to protect pioneer settlers migrating into the newly opened lands.

The Indians were still a grave problem. The whiskey given by dishonest traders to the Indians often made the Redmen quarrelsome. Then, too, many of the young Indian braves resented the settlement of the land by the whites. The Indians accepted the trapper and the trader, but he eyed with grave suspicion the settlers on the land. Settlement, the Indians knew, would destroy his hunting grounds.

Early in the year 1803 the Secretary of War, General Henry Dearborn, sent orders directing that a fort be built at Chicago. He deemed this a desirable place for the erection of a western outpost. General Dearborn instructed Colonel Hamtramck, the Commander at Detroit, to send an officer and six men to investigate an overland route between Detroit and Chicago. The men were instructed to mark the trail, and to note suitable places for camp sites, and also to make queries relative to necessary supplies which could be furnished by traders at St. Joseph.

Captain John Whistler was appointed commander of the new post. He set out from Detroit with six soldiers to investigate the overland route and look over the site of the new fort. Evidently Captain Whistler was satisfied with the Detroit-Chicago route and returned to Detroit to make all necessary preparations.

Early in the summer of 1803 a band of sixty-eight soldiers under Lieutenant James Swearinger started overland. The Lieutenant, although he was only twenty-one years of age, volunteered to lead the little band westward.

Captain Whistler, his wife, their son, Lieutenant William Whistler, and his young wife sailed from Detroit in the schooner Tracy, a small but sturdy boat. Besides the few passengers and the crew, the Tracy carried all of the heavy baggage and the artillery destined for the new fort. The Tracy reached Chicago August seventeenth, just thirty-five days after it left Detroit.

The Indians and the few settlers at Chicago were greatly surprised to sight the schooner far out in Lake Michigan. They hastened down to the lake shore to see what was happening. It was necessary to lower small row boats to reach the shore from the Tracy. The soldiers found the river sluggish at its mouth and the water unfit for use. They observed that the land

on the north bank of the river was higher than that on the south bank, so they decided to camp on the north side of the river.

Captain Whistler was the first passenger of the Tracy to disembark. He made an imposing figure as he stepped out. He was dressed in his American army uniform. He wore high leather boots, tight gray trousers, a gray coat with a bright red facing; silver epaulets on the shoulders of his coat designated his rank as Captain. He wore a pointed hat, trimmed in white feather cockades.

The commander, his wife, their son, Lieutenant William Whistler, and his young wife were rowed in small boats from the Tracy to the shore. The men who rowed the boats were dressed in the uniforms of private soldiers. Since there was no harbor at Chicago to shelter the Tracy, it was quickly unloaded and started off on its return journey to Detroit.

A few days later the sixty-eight soldiers, who made the overland journey from Detroit, arrived. There was no time to lose, the fort must be built quickly. There was much hand work to be done. The soldiers went into the forests north of the river where they felled trees to be cut into logs. The lack of work animals made it necessary for the soldiers to make harnesses of rope and drag the logs themselves.

The site selected for the building of the fort was near where Michigan Avenue crosses Wacker Drive. The present Michigan Avenue Bridge is partly on the site of the fort.

The land where the fort was to be built had to be levelled, trenches to be dug; and strong stakes were driven into the ground. The first task was to build a strong stockade ten feet high. The soldiers pitched the tents inside the stockade where protection seemed assured.

Day after day the soldiers toiled. It required months to build the fort. Square log block-houses were built on the opposite corners of the stockade. One blockhouse was on the south-west corner and the other was on the north-east corner. There were openings in the walls of the blockhouse. Here the artillery pieces were set, so the guns could be fired through the openings at the sight of an enemy. An open space was left in the center of the fort for a parade ground where the soldiers could be drilled. The soldiers' barracks were built near the gate. Quarters for the officers were built on the opposite side. The barracks were two stories high. They had shingled roofs and covered galleries.

The only stone or brick building was a small one where ammunition could be stored. A store-house for supplies was also built within the stockade.

A well was dug within the stockade. As an added caution Captain



Whistler added the digging of a subterranean passage from the parade grounds to the river. This would serve as an extra means of securing water and would provide an escape in case of necessity.

When all the buildings within the fort were finished they were white-washed. A high pole was erected in the center of the parade grounds. When everything was in readiness Captain Whistler ordered the American flag raised. The fort was named Dearborn in honor of Henry Dearborn, then Secretary of State. Captain Whistler remained in command of Fort Dearborn until 1810 when he was transferred to the command at Fort Wayne.

Indians always seem to have an uncanny way of learning news. Somehow the Indians in the Lake Region learned, early in 1812, that England and America were at war. Some of the adventurous young Indian braves were anxious to don feathers and war paint and get into the fight. The older Indian braves were wiser; they were not anxious to get into the White Men's war. Years of sad experience and keen observation had taught the older Indians that the American government was strong. They were not desirous of entering into any quarrel with so strong an enemy. Then, too, many of the older Indians had friends among the white traders and settlers,

The Massacre of Fort Dearborn

whom they loved and respected. There was a silent bond between the Indians and the white frontiersmen whose wives were Indian squaws.

Rumors of war had been rumbling into the little garrison at Fort Dearborn and causing some alarm. The news of the war going on between England and America caused Captain Nathan Heald, the commander at Fort Dearborn, to enroll fifteen male residents of the community into a militia. Three of these later left the Chicago Region; the other twelve remained gallant soldiers.

Definite war news reached Fort Dearborn about the middle of July, 1812. The message was carried by Pierre le Claire, a half-breed Potawatomi. He ran the distance of ninety miles between St. Joseph and Fort Dearborn in a single day. The message was a letter to Captain Nathan Heald, commander of Fort Dearborn. It was from General William Hull, commander at Detroit, who ordered Captain Heald to evacuate Fort Dearborn and to move his garrison and the few settlers to either Fort Wayne or Detroit. This letter is now preserved in the Wisconsin Historical Library.

Friendly Indians advised Captain Heald to leave Fort Dearborn at once but he trusted the Indians and would not believe that they were unfriendly. Black Partridge, a friendly chief of the Illinois River Potawatomi, explained to Captain Heald that some of the warriors were in a dangerous mood. The sincerity of Black Partridge is evidenced by the fact that he handed to Captain Heald a medal which once had been conferred upon him by the United States government.

John Kinzie, the fur trader, knew the ways of Indians, and he was fearful. Experience had taught Kinzie not to trust all Indians, so he advised Captain Heald to leave Fort Dearborn without delay. Heald heeded not the friendly advice of Kinzie. Just why Captain Heald delayed is unexplained because he seems to have confided in no one. Kinzie did not move his family to the shelter of the garrison but continued throughout the trying days to occupy his own home.

The French traders and their Indian wives did not seek refuge in the garrison because they felt secure from Indian violence.

A large group of Indians, estimated at between five and six hundred, came sauntering in over the various trails and seemed to encircle Fort Dearborn. Captain Heald continued to trust the Indians. He met with the Indian leaders and told them that Fort Dearborn was being evacuated and that the garrison and the few settlers were going to Detroit. He promised to give the Indians all the surplus supplies and the liquor. He asked the Indians in return to provide safe escort for his party to Detroit.

Captain William Wells, the Indian agent at Fort Wayne, received orders



to go to the assistance of the garrison at Fort Dearborn. Captain Wells knew the traits of the Indians and he was familiar with their mode of warfare. Wells set out with an escort of thirty Miami. They marched overland and arrived at Fort Dearborn, August the thirteenth.

Heald and Wells decided to evacuate Fort Dearborn and proceed overland to Detroit. Captain Heald then made a regrettable mistake. He broke faith with the Indians by destroying most of the supplies and by pouring the liquor into the Chicago River. These acts could not be kept secret from the Indians, who were furious when they learned what Captain Heald had done.

The march out of Fort Dearborn began about nine o'clock on August the fifteenth. Captain Wells rode in advance with part of his friendly Miami escort, next followed the soldiers of the garrison, the women and children. The wives of the officers and a few of the women were mounted on ponies. Two baggage wagons were in the train. One carried supplies, while in the other were placed the children too small to march. The Militia followed

with the remainder of the Miami mounted on ponies and closed up the rear of the band.

This heroic little band marched south on what is now Michigan Avenue. Two miles south of Fort Dearborn, near what is now Eighteenth Street, Indians hidden behind some hills, made a surprise attack. A desperate fight took place, the Indians' tomahawks and the white men's guns and knives clashed mercilessly. The little band of ninety-six whites were no match for the more than five hundred red savages. The massacre was bloody. The victorious Indians were not content with the massacre of the whites in combat but relentlessly put to death some of the wounded. The day after the massacre, the Indians burned the buildings of Fort Dearborn. A few days later the Indians departed slowly from the scene of human slaughter over the trails to their own villages.

John Kinzie, his family, the few French traders and their half-breed wives were spared from the Indian tomahawks. After the massacre, the Kinzie family returned to their home where they were guarded by three friendly Indians.

One of the heroes of the Massacre of Fort Dearborn was Billy Caldwell, an old acquaintance of John Kinzie. After the Massacre he escorted the Kinzie family and Mrs. Helm overland to St. Joseph. Weeks later the Kinzie family went on to Detroit where they remained until after the re-building of Fort Dearborn in 1816.

A New Fort and a New Settlement

After the close of the War of 1812, the American government decided to re-establish a fort on the site of the fort burned by the Indians after the Massacre on August 15, 1812. This was a wise decision because a fort would give encouragement for the return of the fur trappers and traders as well as offering a sense of security to pioneers coming west to settle.

Two companies of soldiers under the command of Captain Hezekiah Bradley arrived at Chicago on the schooner, "General Wayne" on July 4, 1816. The garrison of one hundred and twelve men discovered that all of the buildings of old Fort Dearborn had been completely destroyed except the magazine, which was a small brick building built for the storage of powder. Captain Bradley and his men had orders to rebuild Fort Dearborn, but they saw that there was nothing to rebuild; they would need to re-establish a second Fort Dearborn. The soldiers set up a temporary camp on a prairie near the site where the fort was to be built. Nearby was a stand of pine trees, these would supply the necessary logs and lumber.

The half-breeds, Alexander Robinson and Antonio Ouilmette, were hired to prepare a plot of ground and set out a garden in order that a supply of

fresh vegetables and grain could be obtained. Seeds had been brought from Detroit with other necessary supplies.

The second Fort Dearborn was larger and better built than the first fort. A high palisade of sharp sticks was built surrounding the fort.

A new settlement grew around Fort Dearborn. The settlers felt the security offered by the presence of the garrison and the protection offered by the fort. It was not long before John Kinzie and his family returned. He was welcomed by the soldiers and the few settlers. Kinzie's return reassured the re-opening of the fur trade. Kinzie hired some trappers. These men went into the wilderness to hunt and trap animals. Then they returned to Kinzie with furs. French and American trappers, once again, paddled up the Chicago River. The Old Chicago Portage, long unused, again became a short-cut between the interior and the little Chicago settlement.

Each year a few new settlers arrived. Some came by boat over the Great Lakes; others came by covered wagons along overland trails. Each family selected the site for its own home. There were no land sales during this period of settlement. Each family established its right to the land by merely settling on it. Each family built its own log cabin, from logs cut in the nearby woods. Behind the cabin each family planted its field of corn and wheat, and a vegetable garden. Seeds, roots, and cuttings had been carefully brought to the new settlement from the East. Fourteen such cabins were in use by 1820 and the population of the little community numbered seventy people.

Like a magnet the fur trade attracted settlers to Chicago. The little community nestled close to Fort Dearborn. It was a small place but early became the center of a flourishing trade.

The settlement had no plan. Each cabin had been built on whatever site the owner thought would be advantageous. Most of the cabins faced along the Chicago River bank. Mud paths connected one cabin with another; a dirt road led to the Fort Dearborn. The old Indian trails were for many years the only roads leading from the prairie lands into the straggling village.

Life in any frontier village is difficult, and life in early Chicago was no exception. Fishing, farming, hunting, trapping and fur trading kept the men busy.

Life in the community was busy and pleasures were few. A sailing vessel from Detroit arrived only once or twice a year. It brought necessary supplies such as foods, clothing, traps, dishes, pots, pans, guns, and ammunition. Sometimes a sailing vessel brought a few head of cattle or sheep to be sold.

**The Fort Becomes
a Town**

Once in a while a few head of cattle were driven into Chicago to be butchered. Overland mail arrived at the little community once or twice a month from Fort Wayne or from Fort Clark, which was at Peoria.

Every spring a little fleet of Mackinaw boats arrived from the headquarters of the American Fur Company on Mackinac Island. These Mackinaw boats were flat-bottomed; their sterns were square and the prows were sharply pointed. Provisions carried on the Mackinaw boats to the Fort Dearborn settlement were traded for the furs collected by the trappers during the winter.

It may surprise many Chicagoans to learn that Chicago was once in Wisconsin. Chicago, in 1812, was only a sprawling, little village, seemingly of no political importance. The few local settlers raised no objections when Illinois, in 1812, applied for recognition as a separate territory with its northern boundary defined as westward from the southern edge of Lake Michigan. This Illinois boundary left Fort Dearborn, the little settlement of Chicago, and the prairie lands westward to the Mississippi within the region which later was to be organized as Wisconsin Territory.

The great metropolis of Chicago might still be within Wisconsin, but for the vision and the perseverance of Nathaniel Pope, who was serving as representative in Congress for the Territory of Illinois. The struggle for power going on between the North and the South had become so critical that to prevent a break in the Union it had been decided to maintain an equality by admitting two states simultaneously, one "Free" and one "Slave." Illinois was applying as a Free State to be balanced by Mississippi, applying as a Slave State.

Pope, in his wisdom, recognized that the sentiment in Illinois was more Southern in spirit than Northern. This is easily understood when we realize that the southern part of the Illinois Territory was homesteaded by settlers who emigrated from Virginia, Kentucky, and North Carolina where slave sentiment was dominant. Then, too, most of the business transacted in the southern section of Illinois Territory was by way of the Mississippi River. Nathaniel Pope realized that if sectional strife arose, the southern settlement in Illinois Territory would actually favor the South. Pope shrewdly pointed out that if Illinois was granted permission to place its northern boundary sixty miles farther north and include Fort Dearborn, the Chicago River and the favorable frontage on Lake Michigan, settlers would be attracted and business would be directed eastward by way of the Great Lakes. This, Pope reasoned, would strengthen the bonds of the Union. Future events proved how right was his logic and his vision.

Another very serious question arose when Illinois sought statehood.

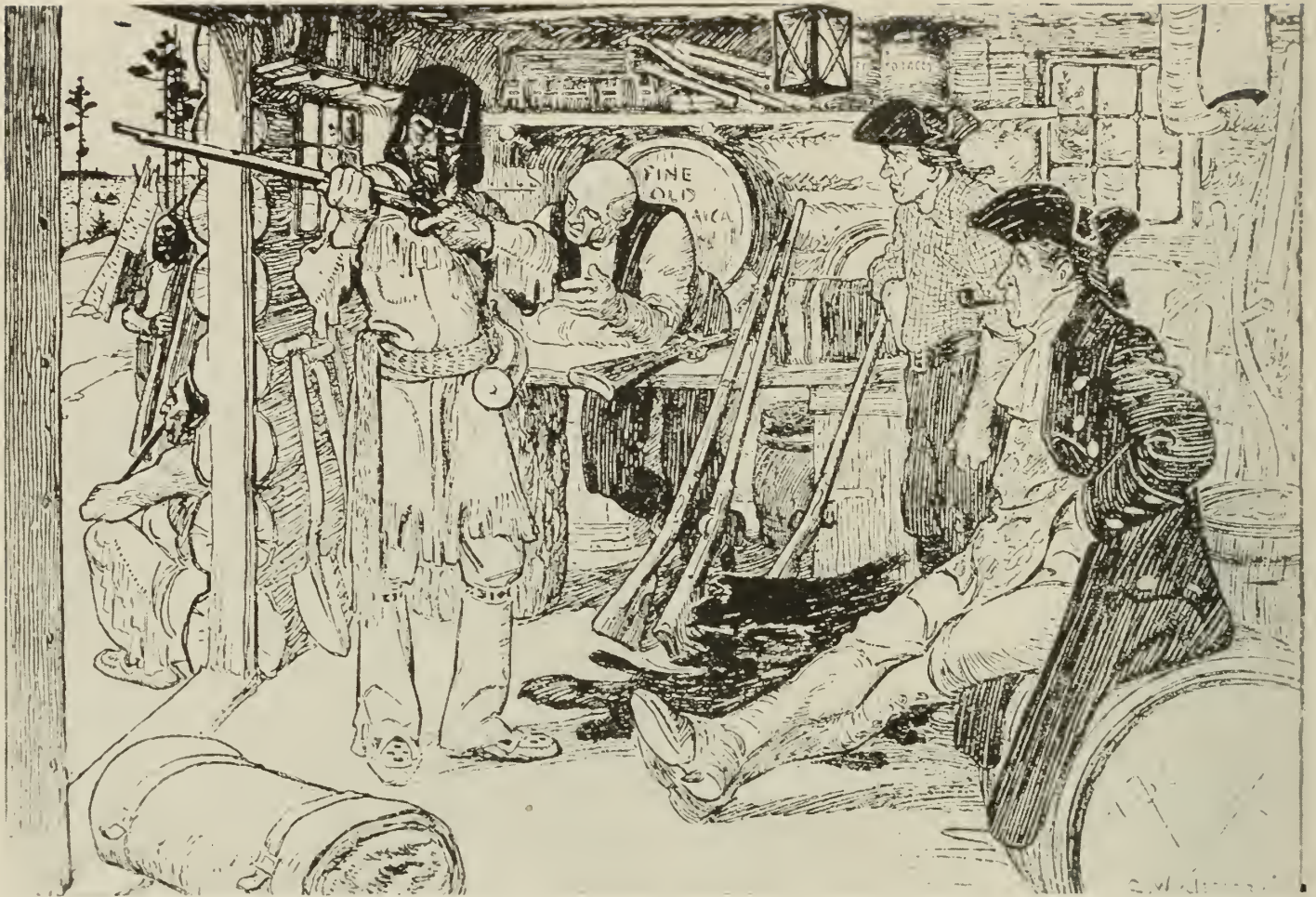
Under the Ordinance of 1786, which was devised to govern the North-West Territory, only landowners could vote. Most of the settlers were squatters, rather than landowners. A group of progressive pioneers sent an appeal to Congress and, largely through their efforts, a very democratic law was enacted. All adult males, who had lived in the Illinois Territory for a year and had paid a county or a territorial tax, were granted the right to vote.

Illinois was admitted as a state in 1818. This checked squatter settlement in Illinois and opened land sales in the public domain.

The little settlement needed an inn to offer hospitality to travelers going through the settlement, and a meeting place for residents. Mark Beaubien, in 1820, built the first hotel in Chicagoland. The hotel was called the Eagle Exchange and was located near the north-east corner of Randolph and Market Streets. Business at the Eagle Exchange was good so Beaubien later built a larger and a better hotel at the south-east corner of Lake and Market Streets. The new hotel was a well built frame building painted white with window frames and shutters painted a vivid blue. Beaubien called this hotel the "Sauganash" and it became quite a famous center of life and activity. It was the center of smart life of the community. The host, Beaubien, delighted in dressing for social occasions in tight-fitting trousers, a blue swallow-tail coat fastened with shiny brass buttons. Not merely content as a genial host, he served as fiddler for the social affairs.

Mark Beaubien was a man of many interests. He not only operated a general store, but also found time to operate the ferry across the river at Wolf Point.





Growth was slow in the little community near Fort Dearborn. Each year a few families arrived. Some came by the long water journey through the Great Lakes, then came overland by covered wagons. As furs in earlier decades had attracted trappers, traders and settlers, so now cheap land was to serve as a magnet attracting farmers into the Illinois Country.

The ferry, operated by Mark Beaubien at Market and Canal Streets, was outdoing its usefulness. A group of public spirited persons in 1832 began to raise funds for floating a log bridge over the south branch of the Chicago River near the present Randolph Street. The Indians in the nearby region contributed approximately one-hundred dollars while the settlers added three-hundred dollars for the construction of the bridge. Beaubien's ferry went out of business. The crossing of the bridge was always risky; yet it served for nearly two decades.

The settlers at Chicago in 1833 felt that they were ready for self-government; they desired to incorporate the settlement as a village. The settlement had less than 200 inhabitants who lived in the forty-three cabins built from the Forks eastward, along the Chicago River to Fort Dearborn.

Father Marquette, Louis Jolliet and Robert La Salle, during the period of discovery, had each realized the great advantage of a water-route between the Great Lakes and the Mississippi River. Long after these men of vision had been called to their eternal reward, a group of enterprising Illinois citizens realized the commercial advantages of such a route. The Illinois State Legislature in 1829 appointed a Canal Commission, which was authorized to locate a canal which would link Lake Michigan with the Mississippi River. The Canal Commission was authorized not only to locate the route for a canal, but also to lay out towns, to sell lots and to apply the proceeds of the land sales to the fund for the construction of the canal.

A meeting was held in the Sauganash on August 5, 1833, to get the voice of the male inhabitants on the question of incorporation of the settlement as a village. It is an expression of the unity of thought that all but one of the men present voted for incorporation.

The first election of town trustees was held in the Sauganash on August 10, 1833. The entire electorate of twenty-eight attended and each man shyly offered himself as a candidate for the office of trustee. The trustees took their offices seriously and began by organizing a code of ordinances for the government of the community, and to make plans for the erection of a log jail. Chicago was now an authorized village.

The State of Illinois had donated certain lots in Section 9 to aid the new town. A block bounded by Clark, La Salle, Randolph and Washington Streets was set aside as a public square. Today the City Hall and the County Building occupy this square. The Illinois State Legislature, when it organized Cook County, designated Chicago as the County Seat.

Congress, in 1833, voted \$25,000 for a harbor at Chicago. Construction work began with engineers cutting a channel through the sand bar which blocked the mouth of the Chicago River. Thus a direct outlet to Lake Michigan was made. The channel was dredged deep enough so that lake vessels could enter. Piers, extending five-hundred feet, were built at the north and the south of the new river mouth. Chicago was now a port.

The Canal Commission hired a surveyor, James Thompson. The site of the Chicago town was to include the land between State Street on the east, Halsted Street on the west, Chicago Avenue on the north and Madison Street on the south. It was deemed necessary only to plat about three-eighths of a square mile from State Street to Desplaines, and Kinzie to Madison. The paper platting for the town of Chicago was simple. Streets eighty feet wide were to be laid out in square blocks. The Thompson survey was filed for record on August 4, 1830. This constitutes the first step in Chicago's corporate existence, since it is the first official recording of the place.

Early in September, 1830, the auction of Chicago lots began. The first purchasers were naturally the original settlers who hastened to buy the land upon which they had squatted in the public domain. The average price paid for these lots was about thirty-five dollars. The purchase of the lot upon which a cabin stood granted a legal title to the land and changed the status of the settler from that of squatter to that of a land owner. Pride of ownership was soon to instill a growing pride in the community.

Chicago's first post office was opened in 1831. It occupied a corner in the home of Postmaster Jonathan Nash Baily, whose residence was the old Kinzie house. Mail deliveries were made every two weeks. It is interesting to note that the postage was paid by the person receiving the letter. Postage was charged not only by the weight of the letter but by the distance the letter had to be carried. The first year, the Chicago Post Office collected forty-seven dollars.

It is pleasant to recall Father Marquette's prophecy relative to the future destiny of the place now known as Chicago. This prophecy was re-iterated by General Anthony Wayne, after the close of the Revolution, when in conference with George Washington, Wayne predicted that where the Chicago River emptied into Lake Michigan would one day rise a great commercial metropolis. How true were the predictions of Father Marquette, Louis Jolliet, Robert La Salle and Anthony Wayne!

A Town Needs a Church

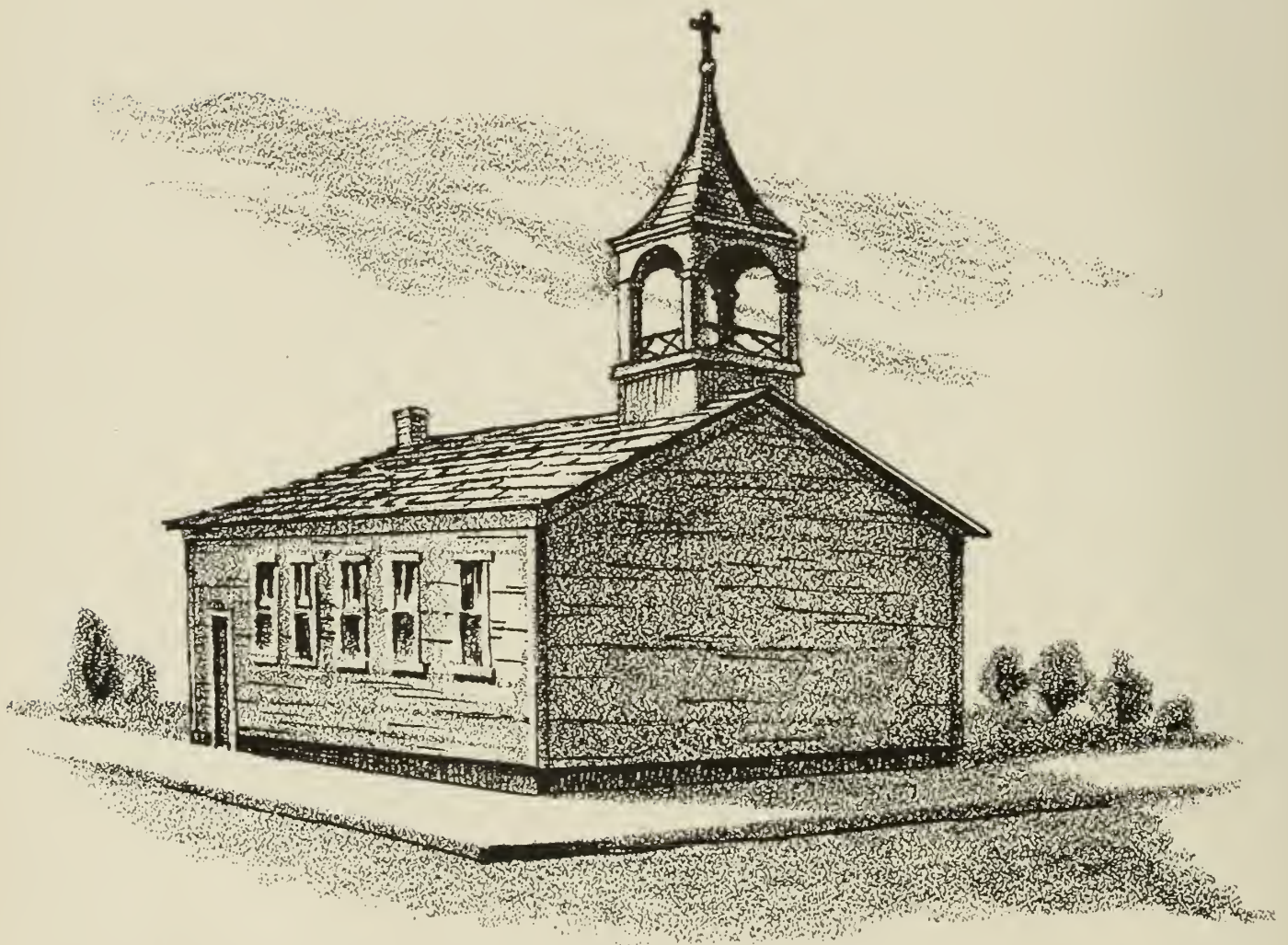
The Catholics of Chicago were becoming numerous enough to feel that they had a claim to the services of a resident pastor. In 1833 they made written petition to this effect to Bishop Rosati of St. Louis, who was then exercising the powers of Vicar General in Eastern Illinois on behalf of the Bishop of Bardstown, to whose jurisdiction the Chicago area officially belonged. The petitioners, guaranteeing adequate material support for a resident priest, reported the number of Catholics in their "new and flourishing city," as they described it, to be almost a hundred. As a matter of fact the thirty-seven names signed to the document, each being followed by the number of persons in the signer's family, accounts for a Catholic population at this juncture of one hundred and twenty-eight. Basing his calculation on the number of votes at the first election of town trustees, August, 1833, Andreas, the historian of Chicago, concluded that the population of Chicago at this date was a hundred and forty-four, a figure which is probably much below the mark. In any case, the Catholic population at the same date probably ran over fifty per cent of the whole. Nearly two-thirds of the names affixed to the petition are those either of French Canadian or Potawatomi mixed-bloods, the latter element being numerically the most consid-

erable. The petition, which is drawn up in French, states specifically: "There are several families of French descent born and brought up in the Roman Catholic faith and others quite willing to aid us in supporting a pastor." The list of petitioners includes the names of not a few persons prominent in the pioneer beginnings of modern Chicago, among them, those of Major William Whistler, commandant of Fort Dearborn and son of Captain John Whistler, its founder; Major Thomas Jefferson Vance Owen, Indian agent at Chicago and first president of the local Board of Town Trustees, an office corresponding to that of mayor; John S. C. Hogan, the town's postmaster; Anson Taylor, who built the first bridge over the Chicago River; Colonel Jean Baptiste Beaubien, merchant-trader, whose claim to the Fort Dearborn reservation, disallowed by the United States Supreme Court, was a cause célèbre among American land suits; his brother Mark, proprietor of early Chicago's most historic hotel, the Sauganash; Alexander Robinson, of Scotch-Ottawa origin, a Potawatomi chief, whose reservation on the Des Plaines River is now a part of the Cook County Preserves; William Caldwell, of English Potawatomi stock, business chief of the Chicago Potawatomi and with Alexander Robinson, principal representative of the tribe at the historic Chicago Indian Treaty of 1833; Antoine Ouilmette, whose name is perpetuated in one of Chicago's most attractive suburbs, the site of which was at one time in his possession; and finally Pierre Le Clair, outstanding Indian orator, who in the capacity of interpreter arranged the terms of surrender after the Fort Dearborn massacre of 1812.

The petition addressed by Chicago Catholics to Bishop Rosati came at an opportune time. A few days before it reached him he had raised to the priesthood a young Frenchman, John Mary Irenaeus St. Cyr, whom he now commissioned to take in hand the Catholic pastorate of the rising town in the North. The whole affair was arranged with surprising dispatch. On April 6 Father St. Cyr received ordination at Rosati's hands; on the 16th the latter found the Chicago petition in his mail; on the 17th he answered it; on the 18th Father St. Cyr set out from St. Louis for Chicago under escort of Anson Taylor, one of the signers of the petition.

The experiences undergone by Father St. Cyr as he took up and carried on the absorbing task of organizing the first Catholic parish in Chicago were detailed by him in vividly written letters to his Bishop in St. Louis. Much of the clerical correspondence of the pioneer period, nearly always valuable source material for the historian even from other than religious points of view, has perished. Fortunately Father St. Cyr's Chicago letters are still extant in the archives of the Catholic Archdiocese of St. Louis. From them we get a graphic record of heavy travail of body and spirit extending

over four years. Economically the outlook never ceased to be disconcerting. In his first communication St. Cyr informed the Bishop that if he were to receive a letter from him he should not be able to pay postage for a reply. The transportation charges of two dollars and a half on his trunk he had to meet with borrowed money. But with Mark Beaubien as chairman of the building fund he went ahead, laying plans for the erection of the modest little church. Pending its occupancy, he held services in a log building about twelve feet square situated on the west side of Market Street across from Mark Beaubien's hotel and apparently the latter's property. He had arrived in Chicago May 1, 1833. Four days later, May 5, he said Mass in this improvised chapel. Meantime, Jean Baptiste Beaubien, Mark's elder brother, had offered a lot, the one later occupied by the Tremont House, for the nominal sum of two hundred dollars. But this was too large a sum to raise among the Catholics, who had exhausted their resources by subscribing to the building fund. The church was eventually built on a so-called canal lot, one of the many placed by the United States Government at the disposal of the commissioners of the Michigan and Illinois Canal for the financing of this project. The lot, which was located on the north side of Lake Street



immediately west of the line of State Street, not then laid out, was not purchased, as it was not actually for sale. However, assurance was given Father St. Cyr that when it came on the market no bid would be allowed at a figure higher than the valuation to be placed on it by the Commissioners. The church, the builder of which was Augustine Deodat Taylor, was of frame, measured thirty-six feet long, twenty-four wide and twelve high, cost some four hundred dollars and had the first church bell known in Chicago. It was given the name of St. Mary's. Mass was said in it the first time by Father St. Cyr in October, 1833, for a band of Catholic Indians, three hundred in number, who had come to Chicago from South Bend for their annuities. But the building long remained unplastered and Father St. Cyr had to journey to St. Louis to solicit aid from the Catholics of that city. "Up to the present," he wrote to Bishop Rosati shortly before starting on his trip, "we have had Mass and Vespers sung every Sunday with all the solemnity possible under the circumstances. People enter into these services with great earnestness. I have hopes that, with the grace of God and the charity of the faithful, and in spite of all difficulties and miseries, it will be possible to organize a congregation of good Catholics here in Chicago."

Under Father St. Cyr's second successor in Chicago, Father Timothy O'Meara, the canal lot, which was the first site of St. Mary's Church, eventually came on the market at the Commissioners' appraisal of ten thousand dollars. The price was a prohibitive one for the parishioners, who saw the property pass into the hands of a Mr. Dexter Graves. Father O'Meara thereupon purchased from the United States Government, it being part of the Fort Deaborn reservation, a lot on the north side of Madison Street between Wabash and Michigan Avenues and had the church moved to this location. Title to this property passed as recently as 1920 from the Catholic Archdiocese of Chicago to Montgomery Ward and Company, who had erected on it the conspicuous skyscraper that bears their name. St. Cyr's little frame church was later moved from this second site to a third site on Madison Street to the rear of the brick church of St. Mary's. This edifice had been erected by Father Maurice de St. Palais at the southwest corner of Madison Street and Wabash Avenue and opened for divine service Christmas day, 1843. Both the frame and brick churches of St. Mary's were swept away by the great fire of 1871.

These were hectic, forward looking days in "the village called Chicago," which incorporated as a town in June, 1833, a month later than Father St. Cyr's arrival on the scene. A sense of coming greatness was already in the air. St. Cyr shared it, as frequent comments in his correspondence indicate. A month after he came he wrote to Rosati: "To give you some idea of

Father St. Cyr



Chicago I will tell you that since my arrival more than twenty houses have been built, while materials for new ones may be seen coming in on all sides. The situation of Chicago is the finest I have ever seen. Work is now proceeding on a harbor that will enable lake vessels to enter the town. Three arrived lately crowded with passengers who came to visit these parts and in most cases to settle down. Everything proclaims that Chicago will one day become a great town and one of commercial importance." The following September he wrote again to the Bishop in a similar vein: "There is no news which might interest you, Monseigneur, apart from the extraordinary growth of Chicago, which only a little while ago was nothing but a small village. Now there is a street a mile long (Lake Street) and soon there will be two others of the same length." In June, 1834, he had the same story to repeat: "I cannot give you the population of Chicago exactly. The common opinion is that there are two thousand inhabitants in town and every day you may see vessels and steamboats put in here from the lake, crowded with families who come to settle in Chicago. Every day new houses may be seen

going up on all sides." A final quotation, August 3, 1835: "The town of Chicago is growing rapidly. Immigration was so considerable for a space of almost three weeks that there is fear of a famine. A barrel of flour has sold as high as twenty dollars."

In 1834 the Diocese of Vincennes was erected with Indiana and Eastern Illinois for territory. Chicago, as included in its jurisdiction, was to be visited twice by the first incumbent of the new see, Bishop Bruté. He, like St. Cyr, reacted in wonder to the miracle of urban growth that he saw going on under his own eyes. Under date "Chicago, 7th of May (1835)" he wrote: "Of this place the growth has been surprising, even in the west, a wonder amidst its wonders. From a few scattered houses near the fort it is become, in two or three years, a place of great promise. Its settlers sanguinely hope to see it rank as the Cincinnati of the North. Here the Catholics have a neat little church. Americans, Irish, French and Germans meet at a common altar, assembled from the most distant parts of this vast republic or come from the shores of Europe to those of our lakes. Reverend Mr. St. Cyr is their pastor. They already have their choir supported by some of the musicians of the garrison. Many of the officers and a number of the most respectable Protestants attend. The Bishop on his arrival in the diocese had been invited by the Protestants as well as the Catholics of this place to fix his residence among them and felt his gratitude revived by the kind reception he now received."

The Catholics in Chicago might increase in numbers, but they were distressingly lacking in material means. Father St. Cyr was joined for a while by an assistant priest, the Reverend Bernard Schaeffer. It soon became manifest that the support of two clergymen was too heavy a drain on the resources of the parish. One of the two had to seek another field of labor. The problem was solved by the retirement in 1837 of Father St. Cyr, who found a new ministerial post in the diocese of St. Louis, within the limits of which he served for forty-six years longer, dying as late as 1883. He is the central figure around which is written the chronicle of Catholic beginnings in modern Chicago.



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Up from the Prairies Grew the Churches

TO SEE THE *princes of India and the cities and the lands and their disposition, with a view that they might be converted to the Holy Faith—this was the goal of Christopher Columbus when he set forth on his first journey out into the unknown seas. The Cross of Christ was being carried into new lands.*

He was followed by others—some seeking their fortune in gold and silver—some seeking new lands to live from—some seeking to bring the love of Christ into the hearts of the savage Indians.

Soldiers all—they left their homes and set forth to begin life anew and to grow with the continent which Columbus discovered.

Soldiers of fortune who saw in the Indians and their undeveloped land untold riches of gold, silver and other precious ores.

Frontiersmen — soldiers of axe and shovel — willing to open the uninhabited forests and plains for the crowded poor of Europe.

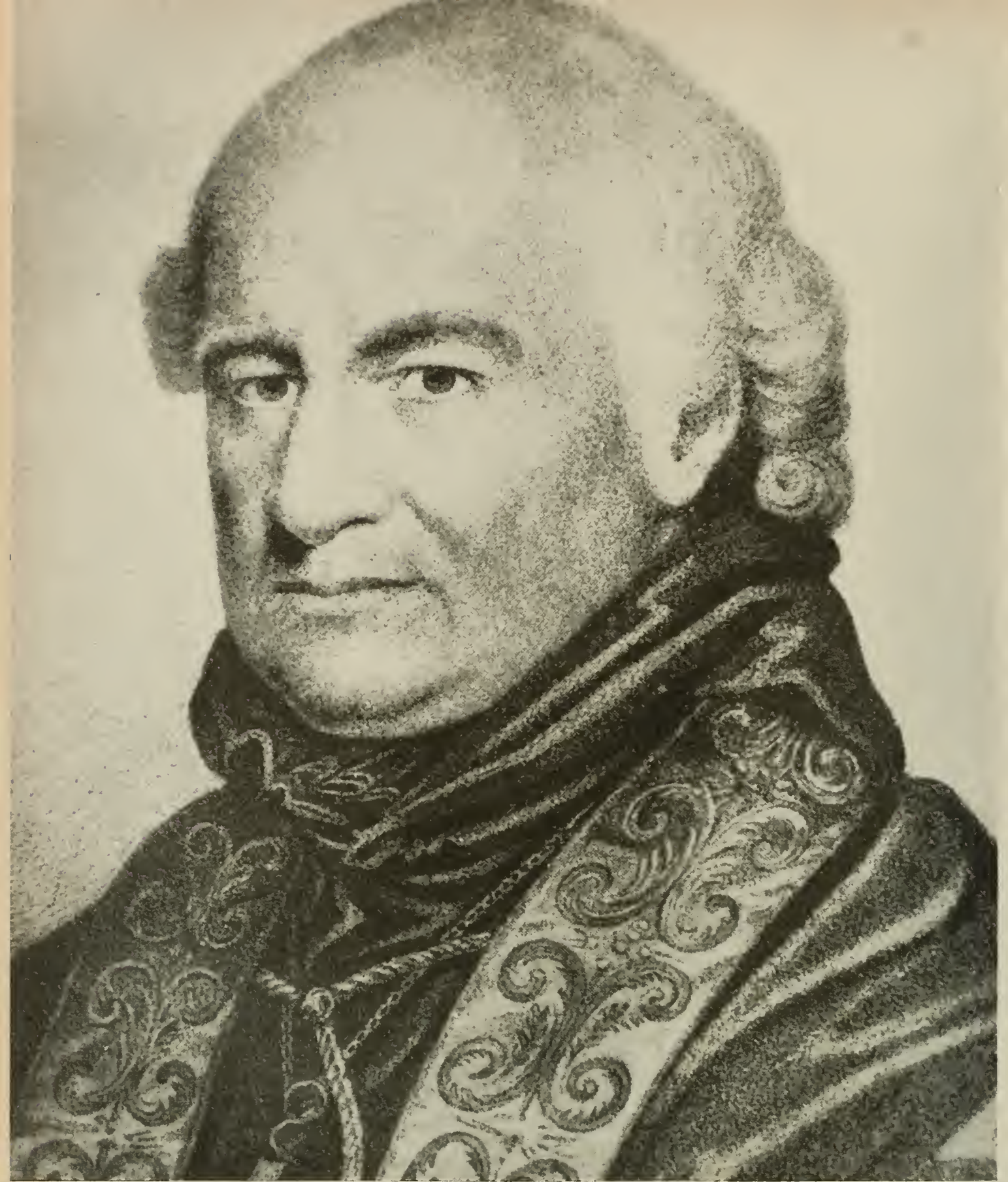
Soldiers of God—brave priests who saw in the Indians new souls to be won for Christ, even at the cost of their own blood.

The new continent became a refuge for the persecuted. The Puritans, the Quakers, the Catholics—who could no longer show their love for God as they pleased, came to the new sanctuary for freedom of religion.

The forests were cleared. Logs were hewn by hand to form new homes. Stockades were built to keep the children safe from Indian attacks.

And then, up from the prairies all over the land grew the Churches. Small churches, rude chapels, but they were truly houses of God where the faithful were willing to kneel on the floor to attend Mass and sit on log benches to hear the Word of God. The spires of these crude buildings stretched like giant fingers into the sky, pointing heavenwards—reminding the colonists day in and day out of their destiny which was not on this earth, but in heaven with God.

These forlorn little chapels became the first Cathedrals of this great land. Today, many of them are gone, but in their places have sprung great Gothic structures, which still project the thoughts of all out of this material world to the things above.



Bishop John Carroll

The First Bishop



The War of Independence was beginning. Father John Carroll accompanied Benjamin Franklin, Samuel Chase and Charles Carroll of Carrollton to Canada by order of the Continental Congress to effect a treaty of neutrality. The mission failed, the war ensued, and the priests in the colonies were separated from Europe.

In 1783 Father John Carroll and the priests of the American Missions petitioned Rome to appoint a superior for the clergy in the colonies—to separate America from the jurisdiction of London. Rome replied and appointed Father Carroll to the post.

Four years later the priests of Maryland petitioned the Holy See to appoint an American Bishop. Their choice was Father Carroll. On November 6, 1789, Pope Pius VI appointed him Bishop and the American Church began. Bishop-elect Carroll was consecrated in London on the Feast of the Assumption one year later and hurried home to be the spiritual leader of all Catholics from Maine to Florida, from the Eastern Coast to the Mississippi River. Thus he became the First Bishop of Chicagoland.

John Carroll was born in Maryland in 1735 of wealthy Catholic parents. At the age of 13 he went abroad to Saint Omer's College in French Flanders and for six years pursued a liberal education. In 1753 he joined the Society of Jesus. After the philosophical and theological studies he was ordained priest at the age of thirty-four years. In 1771 he became professor at Bruges. Shortly after Pope Clement XIV suppressed the Society of Jesus in 1773. Father Carroll returned to America and set to work at a mission in Montgomery County, Maryland, where his mother lived. He shared the

feeling for independence growing amongst the American colonists. He knew that independence would mean greater religious freedom. He worked for this freedom with greater feeling when he became the first American Bishop.

As Bishop he joined with the Catholics of the colonies in sending a note of congratulations to the first President, George Washington. In his note, which is still preserved in Baltimore, Washington wrote:

"To the Roman Catholics of the United States:

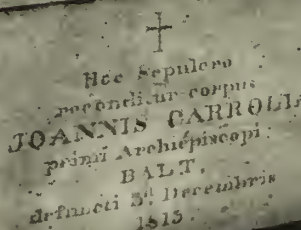
"I presume that your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their Revolution, and the establishment of your Government, or the important assistance which they received from a nation in which the Roman Catholic faith is professed."

During his years he called the First Synod of Baltimore, founded Saint Mary's Seminary for the training of priests, interceded with Washington for better Indian relations, and uprooted the first seeds of bigotry.

In 1802 he pressed for creation of new sees in the United States, and the Louisiana Purchase added weight to his request. In September, 1805, Propaganda made him administrator apostolic of the diocese of New Orleans. In 1808 Pope Pius VII divided Carroll's great diocese into four sees: Boston, New York, Philadelphia, and Bardstown (Kentucky), suffragans to the Metropolitan See of Baltimore. The Right Reverend Benedict Joseph Flaget was appointed the first Bishop of Bardstown. Chicago came into the jurisdiction of the new diocese.

On his deathbed Archbishop Carroll said: "Of those things that give me most consolation at the present moment, one is that I have always been attached to the practice of devotion to the Blessed Virgin Mary; that I have established it among the people under my care, and placed my diocese under her protection." He died in Georgetown, December 3, 1815. The funeral Mass was offered in Saint Peter's Pro-Cathedral and his body was temporarily laid in the Chapel of Saint Mary's seminary until 1824. Then it was placed in the crypt of the new Cathedral of the Assumption of the Blessed Virgin.

A great Churchman! A great patriot! Archbishop Carroll is one of the greatest figures in the Roman Catholic Church in the United States.



Hec Sepulchro
reconditur corpus
JOANNIS CARROLLI
primi Archiepiscopi
BALT.
defuncti 3^o Decembris
1815.



The Baltimore Cathedral

Old Saint Peter's Church at Saratoga and Little Sharp (now Charles) Street in Baltimore, Maryland, was that city's first Catholic Church building. It was originally a mere twenty-five by thirty feet in dimensions. The number of Catholics grew by 1770 sufficient to warrant the construction of this modest brick building, but until the Revolution the Church got little use from it. During the course of the building, the man in charge failed in business, still owing a debt of more than five thousand dollars. One of his creditors promptly seized the key of the new building, and in lieu of any other possible defendant, he instituted suit for recovery of his debt against Pope Clement XIV, Bishop of Rome.

It took the intervention of the militia to regain possession of the Church for its rightful owner. Early in the war, a company was stationed in Baltimore to repel the threatened attack by the forces of Lord Dunmore, Gov-

ernor of Virginia. On Sunday morning a majority of the soldiers decided to attend Mass, and upon learning that the creditor would not surrender the key, promptly marched to his house. That hapless individual was at the time under suspicion of being unfriendly to the cause of independence, and when he discovered the reason for the presence of the soldiers, was only too happy to give up the key and watch them disappear from his doorway. The Catholics kept the key from that time, and at the end of the war raised a subscription to pay the old debt.

In 1783 the church building became too small, and a wider addition was built at the rear, greatly enlarging its capacity. The wing added to the right side of the original building, containing the rectory, must have been started in 1784 when Father Charles Sewell became the first resident pastor.

This was the Church which Bishop Carroll had to make his Cathedral when he came to Baltimore in 1790. A poor Cathedral it was, but it was the Mother Church, not only of the little town of Baltimore, but of all the United States east of the Mississippi.

Persuaded by Doctor DuBourg, the bishop and trustees decided in 1806 to build a new Cathedral on its present site. The cornerstone was laid on the 7th of July, 1806, by Bishop Carroll. Due to the untiring zeal of Father Enoch Fenwick the Cathedral was complete in 1821, thirteen years after Chicago became part of the Diocese of Bardstown. When it opened all the pews had been purchased by leading Catholics of the Maryland metropolis. There was a long waiting list of prospective buyers, which existed into the twentieth century. The sale of pews helped to finance the Cathedral in its early days, as the funds derived from the holding of a lottery helped to make possible the erection of the building.

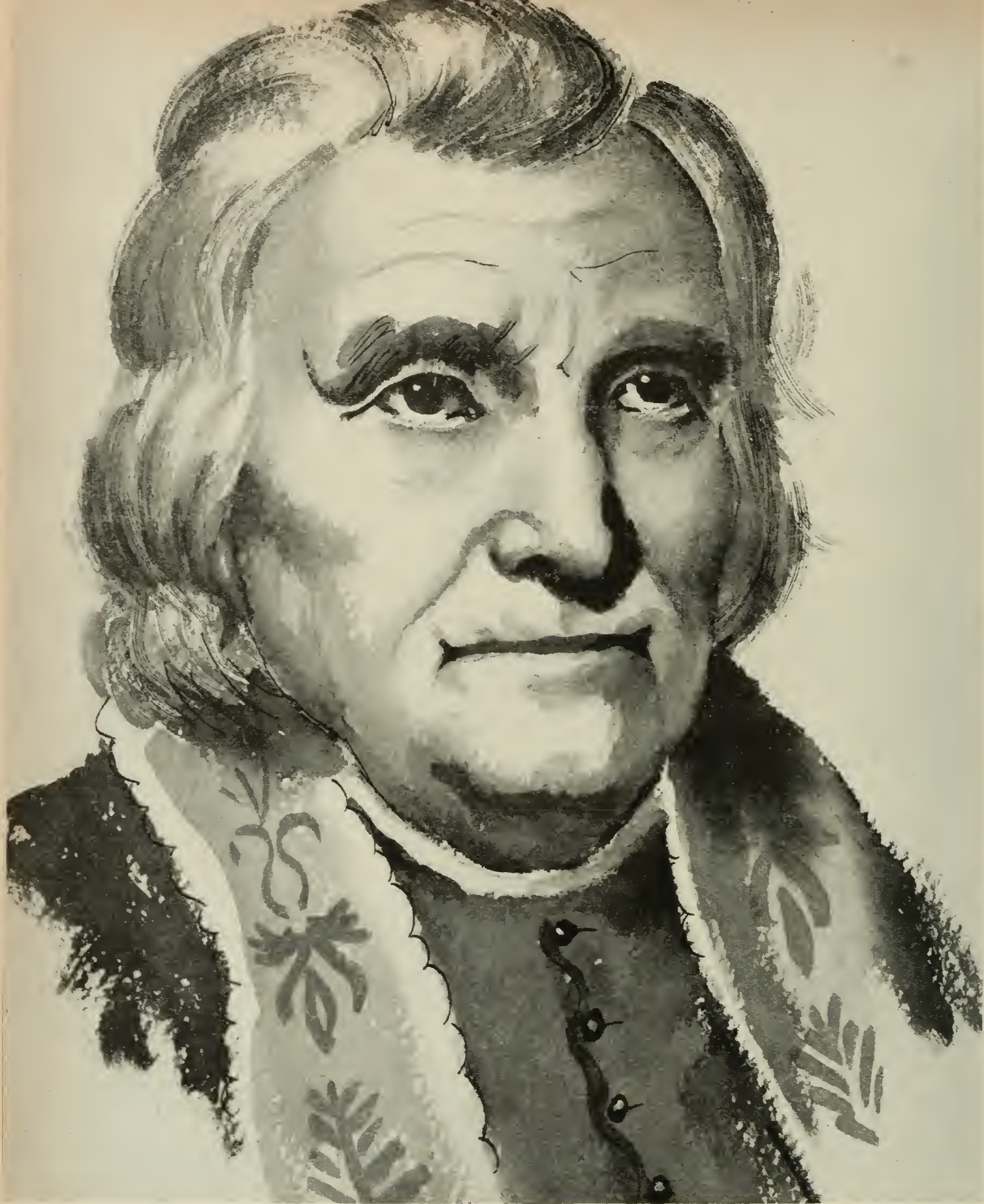
The list of the old pewholders is not available, but some of those who worshipped there were Charles Carroll of Carrollton, Chief Justice Taney, Charles Bonaparte, and others who were leaders in Maryland and of the nation. When the original pewholders died their ownerships were handed down from generation to generation as legacies. Great-grandsons sat in pews where their great-grandfathers worshipped.

On May 31st, 1821, the Cathedral was dedicated by Archbishop Marechal. The architect who had generously given his services gratis, and faithfully watched over the erection of the edifice was Benjamin Latrobe, a Protestant and a devoted friend of Archbishop Carroll. He was engaged at the same time in building the National Capitol.

Today, this beautiful Church, the Cathedral of the Assumption of the Blessed Virgin Mary, stands on the same location as the little Saint's Peter's Church, the first Cathedral in America.



The Cathedral of the Assumption of the Blessed Virgin Mary



Bishop Benedict Joseph Flaget



Bardstown Gets a Bishop

When Bishop Carroll wrote the Holy See in 1807, suggesting the erection of new sees in the American Church, he recommended worthy candidates for the individual sees. In his letter concerning his suggestion for the new see in Kentucky we find the following:

"For several years the Reverend Benedict Joseph Flaget was stationed at a place called Post Vincennes, lying between the waters of the Ohio and the lakes of Canada, where with the greatest industry and the most hearty good will of all, he labored in promoting piety, until, to my great regret, he was called to fill some office in the seminary. He is at least forty years of age, of a tender piety towards God, of most bland manners; and if not profoundly, at least sufficiently imbued with theological knowledge."

Bishop Carroll's recommendation was accepted by Rome, and in 1808 Father Flaget was appointed the first Bishop of Bardstown, Kentucky. This new diocese consisted apparently only of the States of Kentucky and Tennessee, but the bishop had temporary jurisdiction also over Ohio, Michigan, Indiana, Illinois, Missouri and half of Arkansas, Wisconsin and Iowa. Since Illinois was included in his jurisdiction, he became the second Bishop of Chicagoland.

Benedict J. Flaget was born at Contournat, a village in the commune of Saint Julien, France, on the 8th of November, 1764. His parents died when he was only two, and he was raised by a maiden aunt. She gave the young boy a good Christian education. He worked his way through the University of Clermont by acting as tutor for two rich students. He entered the Sulpician order in 1783 and was ordained six years later. The French Revolu-

tion broke and all the priests had to go into hiding or leave the country. The young Father Flaget fled from France and came to the United States. Accepted by Bishop Carroll, he went to Post Vincennes. He arrived there by flatboat and found the Mission in ruins. He rebuilt the Mission and the faith of the people there.

In 1795 he journeyed back to Baltimore by way of New Orleans. The teaching position he desired at Georgetown University was filled by the Jesuits so he went to Havana to start the new Sulpician College. In Cuba he met Louis Philippe of Orleans, afterwards King of France.

He was recalled to Baltimore by his superiors and he spent seven years with college duties and missionary labors.

When appointed Bishop of Bardstown in 1808, he refused the high honor for two years. Finally at the insistence of his superiors and friends, he was consecrated on November 4th, 1810. After begging for six months, he raised enough money to start on the journey to Bardstown. Accompanied by Fathers David and Savine and three seminarians, he crossed the mountains to Pittsburgh. From there they embarked on the flatboat for the thirteen day trip down the Ohio River to Louisville. He traveled by horse to Bardstown. He had no Church, no house, and few of the world's possessions.

He labored establishing churches, schools, convents; he helped found the seminary of Saint Thomas, the Dominican Convent of Saint Catherine of Siena, and the Sisters of Charity of Nazareth.

Bishop Flaget made two visits to the Illinois country, on one of which he was accompanied by the Right Reverend William DuBourg, Bishop of New Orleans. He resigned as Bishop in 1832, but was reappointed as Bishop six months later. He passed to the Lord on February 11, 1850.

His body lies in the crypt of the Cathedral of the Assumption in Louisville. A marble table which marks the spot reads:

"Here lies, expecting a glorious resurrection, the remains of the Right Reverend Benedict Joseph Flaget, first Bishop of Louisville. As he lived, so he died, holily in the Lord, the 11th of February, 1850, full of days and labors undergone for Christ, at the age of 87, and of his episcopate the 40th. May he rest in peace."

The Second Cathedral of Chicagoland

Though the Diocese of Bardstown was formed in 1808, Bishop Flaget could not think of beginning a Cathedral when he arrived because of financial troubles. Yielding to the repeated entreaties of his priests and people and to the promptings of his own heart, the Bishop in 1816, determined to commence the construction and wrote to Bishop Plessis of Quebec:

"Poor though I am, my aspirations are very high; for in a few weeks I am going to Bardstown with all the ecclesiastics I can gather, there to lay the corner-stone of my Cathedral. This Cathedral is to be one hundred and twenty feet long, that is, thirty for the sanctuary, ninety for the nave, and sixty-five feet in width. The foundations are to be of stone, resting on rock; the remainder of the building will be of brick. The style is to be chiefly Corinthian throughout. The builder (John Rogers) who is a very able and a good Catholic believes that it will cost from fifteen to twenty thousand dollars to finish the interior, a prodigious sum which assuredly will not be found in the treasury of the Bishop of Kentucky, but rather in the inexhaustible riches of Divine Providence. Such being my heartfelt belief, I trust you, Monsignor, and your clergy will be instruments of Providence and procure for me whatever assistance you can to aid me in erecting this pious monument, the first of its kind in this vast territory, and one which will give to the Catholic religion a character of responsibility and stability, proof against storms and tempests. The Protestants of Bardstown and vicinity have so urged me to undertake the work that I should have considered myself guilty of sin, had I not acceded to their solicitation; they subscribed almost entirely among themselves, nearly ten thousand dollars, and I hope

to get four or five thousand more in the country, but the remainder must come from the well disposed and charitable of other places and of other religions. Assist me, Monsignor, in this pious undertaking and whilst thus serving the cause of religion, you will oblige in a very special manner him who has the honor to be with the most profound respect,

"Your humble and obedient servant,

"✠ BENEDICT JOSEPH,

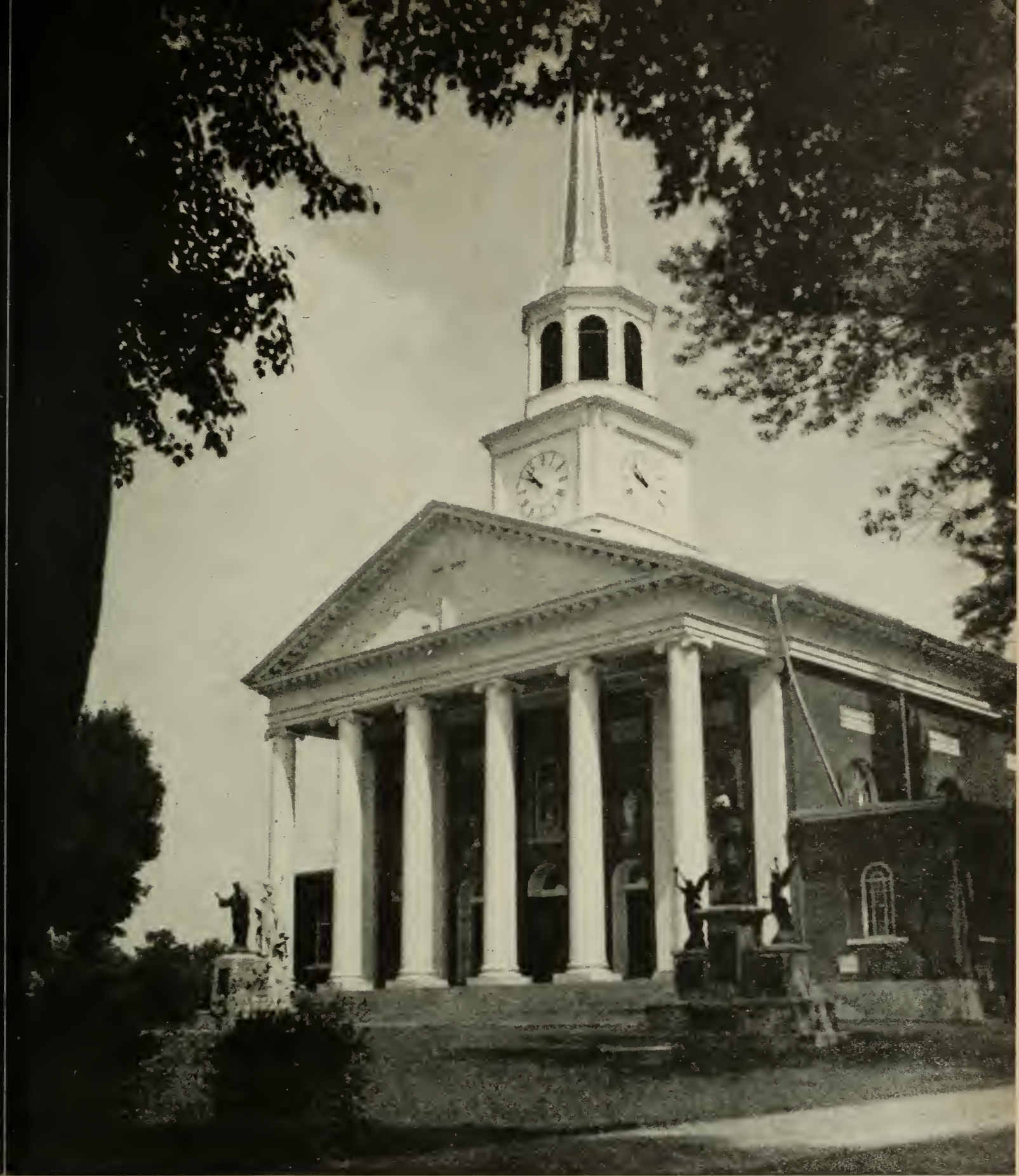
"Bishop of Bardstown."

On July 16, 1816, the corner-stone was laid before a large gathering of Catholics and Protestants from all over Kentucky. Father David, later Bishop of Bardstown, preached the sermon.

In the building of the Cathedral, the materials used in its construction were found in the immediate vicinity. The stone for the foundation was quarried from native limestone rock, the bricks were moulded by hand from clay taken from the soil; lime was burned on the site from the limestone at hand, and was procured close by. Mortar and plastering were prepared from these ingredients. Trees were felled from the surrounding forests; timbers were accordingly produced on the site. The interior and exterior columns were hewn from poplar trees, cut to lengths, shaped by hand, and subsequently plastered and frescoed. Even the nails and hardware that were used were wrought by hand in the vicinity. The completed building was truly a product of local labor and materials. Structurally it was perfect. To this day it has stood the ravages of the elements and the wear of hard and constant use.

The new beautiful Cathedral was dedicated on August 8, 1819, by Bishop Flaget, who saw his dream come true. The Cathedral was described by John Jackson thus: "Architecturally, this structure is fundamentally classical. It is a combination of the Roman and Grecian influences with the added feature of the Romanesque as they apply to church architecture."

In the Cathedral will be found nine paintings, all of which are the gifts of Kings. The masterpieces include paintings by Van Eyck, Murillo, Reubens, and Van Bree. Though not the Cathedral of that diocese today, Saint Joseph's Proto-Cathedral is center of interest in the little town of Bardstown, which also boasts of the home of Stephen Foster.



Saint Joseph's Proto-Cathedral



Bishop Simon Brute

Vincennes Becomes a Diocese



Simon Brute, first Bishop of Vincennes, was born at Rennes, in the province of Brittany, France, March 20, 1779. He came from a family which had been wealthy but which suffered serious reverses on account of the French Revolution. His father was a director of finances of his native town and the family resided in a wing of the palace of the Parliament. As a youth Brute enjoyed the advantages of the best schools in the country. After finishing at the College of Rennes, with all the honors, he entered the Medical School at the University of Paris. Three years later he graduated from this famous institution at the head of a class of 100 students. His proficiency in the science of medicine attracted the notice of Napoleon who tendered him an appointment as physician to the first dispensary in Paris shortly after his twenty-third birthday. Much to the disappointment of his friends who foresaw for him a brilliant career as a physician he declined the appointment and announced that he had concluded that he would administer to the souls of men rather than to their bodies. Accordingly he forthwith entered the seminary to prepare for the priesthood. A year later, he enjoyed a rare privilege which afforded him a happy and lasting memory. The Holy Father, Pius VII, came to Paris for the coronation of Bonaparte and during his stay there granted the young student a private audience. Brute was ordained a priest on June 10, 1808. He came to America in 1810 and became a member of the Society of Saint Sulpice. He was, for a period, President of the Sulpician Seminary of Saint Mary's in Baltimore. Exceptional gifts of mind and heart, a vast range of learning, ardent personal piety, ascetic habits of life, the faith of a Breton peasant, though not of the peasantry himself,

engaging manner and an exquisite sympathy for others, made Brute an outstanding figure in every circle in which he moved. His correspondence, distinguished alike in sentiment and literary form, upheld the best traditions of the classic letter writers of his native land. He made numerous friends even among persons high in Church circles of his day. Mother Seton, foundress of the American Daughters of Saint Vincent de Paul, counted him the most trusted of her spiritual guides.

On May 6, 1834, Father Brute was conducting a spiritual retreat for Mother Seton's sisters at their motherhouse, in Emmitsburg, Maryland, when the Papal Bull of Pope Gregory XVI appointing him Bishop of Vincennes came into his hands. And he is said to have opened the document in the chapel and read it on his knees. At the first opportunity he went into retreat to determine whether to accept or decline the proffered dignity. He drew up on this occasion in his own sincere way, all his reasons pro and con. Influenced solely by a high sense of duty, he made his choice of acceptance and set out for Saint Louis in September, 1834, to receive consecration. At Bardstown, on his way, he withdrew for some days into retreat to fortify himself by prayer against the great responsibility he was about to shoulder. Here we find him already anxious over the impending removal from Chicago of Father Saint Cyr, whose services the Catholics of Chicago had been enjoying only through the courtesy of the Bishop of Saint Louis. Nothing weighed more heavily on the spirits of Bishop Brute than the spiritual plight in which Chicago was left by the recall to Saint Louis of Father Saint Cyr, and yet he was unable to discuss the matter with Bishop Rosati, so absorbed was the latter in his consecration and in other pressing business. But if he could not talk with the Saint Louis prelate on the Chicago situation, he could at least lay the matter before him in a written memorandum.

"The days are slipping by. You are so busy that I cannot see you, or rather can see you only at the time when you ought to be giving that overburdened head and heart of yours some little repose. I write to you instead.

"I beg of you to reconsider seriously, before the Lord, the case of Mr. Saint Cyr, and grant me him (or else Mr. Roux, or Mr. Loisel, or Mr. Dupuy) but Mr. Saint Cyr is already known and esteemed in Chicago.

"In this event 1. I will give him \$50.00 at first and more later on.

"2. I will go ahead of him to Chicago to announce him and pledge the people my assistance, and I will return there in the Spring.

"I beg you to reconsider first that the Holy Father who establishes this new diocese, desires that it be encouraged by neighboring bishops. . . . do grant me, Mr. Saint Cyr for the space of a year during which time I shall endeavor to obtain some other priests."

From Bardstown, he went to Saint Louis for his consecration and while there he pleaded with Bishop Rosati to leave Father Saint Cyr for one year. After his consecration Bishop Brute set out promptly for Vincennes. He arrived there on November 5th of the same year. His diocese comprised the whole of the State of Indiana and the eastern part of Illinois, including the village of Chicago. The zealous Bishop, eager to accomplish every good, began work immediately. He completed the Cathedral, taking an especial interest in designing the stately steeple. He traveled about the diocese, directing and encouraging his scattered priests and their struggling congregations.

His interest in Chicago was evidenced later when a communication from Bishop Brute to the Cincinnati Catholic Telegram under the pen-name "Vincennes" revealed the satisfaction he felt over the arrangements with Bishop Rosati concerning Father Saint Cyr.

"From Chicago the Bishop had the pleasant account of the return of the Reverend Mr. Saint Cyr, ordained and sent by the Bishop of Saint Louis to that most interesting and most rapidly growing town—the southern port of Lake Michigan, which a canal will soon connect with the Illinois River. He had been recalled to his own diocese when Chicago with a part of the State of Illinois was attached to that of Vincennes. Our Bishop obtained his return before he left Saint Louis after his consecration. A house built on the lot of the Church during the absence of Mr. Saint Cyr was prepared for him. Soon that most promising point may receive Sisters, perhaps, have a large College, for in scarcely three years the town has advanced from a few scattered houses, to the astonishing progress of about three thousand souls. Who can tell, how much improvement a few years more may enact for such a place!"

In 1835 he returned to France for the purpose of procuring young priests to aid him in his work. Among those whom he brought back with him were two that were destined to become his successors, Father Celestine de la Hailandiere and Father Maurice de St. Palais. Bishop Brute left an indelible imprint not only upon the community where he had his residence, but upon the entire diocese as well. His profound wisdom and keen interest in the cause of education were noteworthy. Amid the arduous duties of his high office he found time to enjoy his precious books. His library was not only extensive in the number of its volumes, but also comprehensive in the languages and subjects embraced. This magnificent collection is preserved intact in an appropriate building on the grounds of the Cathedral of Vincennes. Students of civil and church history have found it a rich mine of information. It is open to the public and is annually visited by thousands.

In the year 1838, Bishop Brute made a canonical visitation of Chicago of which he gives a brief account in his halting English in a letter to Mother Rose of Emmitsburg. The letter is dated Saint Rose's Day, August 30:

"Chicago, one hundred and fifty miles north of Vincennes, on the Lake Michigan south-west corner, a city of seven or eight thousand—largest in the diocese. Alas, so small a wooden Church where I have just celebrated the Divine Sacrifice, though we have near a thousand Catholics they tell me—one priest, Mr. O'Meara—I had a second, Mr. Schaeffer—Our Lord recalled him to heaven, I hope.

"Arrived yesterday night from the line of the works of the Illinois Canal. I will spend till Sunday here, planning and devising for my successors. Alas, so little of genius at plans. Unless Our Lord pity such an immense 'avenir' that I know not how to begin well.

"I dream of Sisters here, but how so? Col. Beaubien offers lots, etc. Very well—but Sisters?

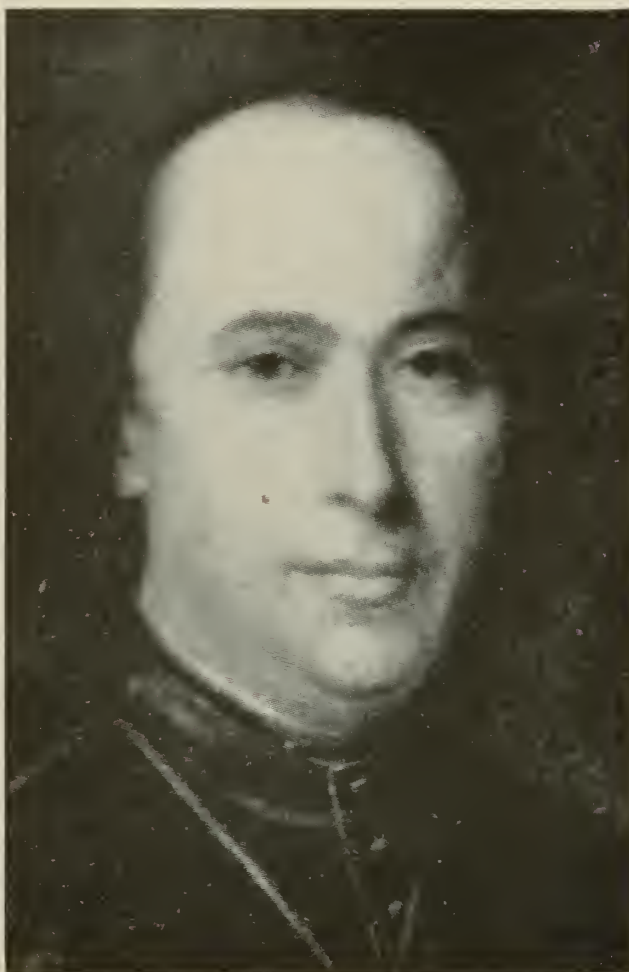
"A small wooden Church, not sufficient for a fourth part on Sunday, and yet most (as usual) of our Catholics are of the poorest and few better off as usual too, in our West) so eagerly busy at the great business of this West. Growing rich, richer, richest—too little ready when the talk is only of lots, interest, and estate in Heaven, or of placing in its Bank on earth, by hands of the Church, and that poor Bishop, the cashier of said bank, in this part of the world who could sign bills of millions of eternal acquittal, etc., etc. Well, Mother, tell me how I will succeed to spirit our busy Chicago to build a good large brick Church. Another man—yes. Some proper man might succeed, not this unworthy Simon. But enough! I must go to meet Mr. O'Meara, and devise plans. I would take more pleasure to speak of the shanties where I have lived and done some duty these few days past. But now, I am in the city, and owe myself as well to the city as to the shanties."

Within a year of this visit to Chicago, Bishop Brute died in Vincennes on June 26, 1839, at the age of sixty. His death was due to pulmonary consumption which developed from a cold which he caught while riding on the outside of a stage-coach in Ohio on his way to the Provincial Council of Baltimore in 1837. The day before he died, he told the priest who was attending him: "My dear child, I have the whole day to stay with you; tomorrow with God." Just before he died, he wrote letters for six hours to persons whom he was trying to reclaim to the Church. Rare piety of soul and a very exceptional range of learning, secular as well as sacred, helped to lend distinction to the personality of Bishop Brute. Bishop Quarter, a pupil of Simon Brute, stated that he never knew such tender piety as that of Bishop Brute. As a theologian and master of church lore, and as a deeply

spiritual man, he was sought for consultation by many people in the early colonies.

For the Catholics of Chicago it is a subject of great pride that the first rude beginnings of the Church in their great metropolis felt for even a short while the shaping hand of the saintly first Bishop of Vincennes. Bishop Brute, a great spiritual leader, will long be remembered by all historians.

He was succeeded by the Most Reverend Celestine Rene Guy de la Hailandiere as Bishop of Vincennes in 1839. Through his ministration, the refractory Father OMeara retired from Chicago, and the few priests who remained, continued to build the Catholic Church in Chicagoland.



Most Reverend Celestine de la Hailandiere

The Third Cathedral of Chicagoland

To one side of Saint Francis Xavier Church, a tiny chapel with a cross reaching high in the sky, snakes the majestic Wabash River; on the other side and to the rear stretched the dark wilderness of 18th Century Indiana. A few crude huts, built by French trappers and hunters, ranged in front of the Church in the shallow clear that had been hacked from the forest.

This was the setting of the third Cathedral of Chicagoland—the Church which would become the First Cathedral of Vincennes, the Seat of Bishop Brute when he came to that diocese in 1834.

The chapel, built on a spot granted to the Catholic Church by the King of France, was a simple structure of logs, set in the ground perpendicularly. The spaces between the logs were filled with mud to keep out the winter wind as it whined down the Wabash.

A single door in front was the only entrance to the building except for a hole in the roof through which poured the blue-white smoke from the log-fire inside. There were no windows.

Inside, burning tallow candles gave a flickering, half-light to the room, lighting up the weather-beaten faces of the handful of people who attended. The light of the candles reached to the rough wooden altar at one end of the room, revealing a man and a woman kneeling before a Jesuit priest.

The priest, the Reverend Sebastian Louis Maurin, completed the reading of the marriage vows. Later in his own quarters, Father Maurin recorded the marriage of Julian Tattier and Josette Marie, daughter of a Frenchman and an Indian woman, in his Parish record book. That date was April 21, 1749.

In the 200 years that have passed since that marriage was solemnized the Indiana countryside has changed. Gone is the wilderness, and in its place is rolling fields of grain, orchards and fertile farmland. The little huts that stood near the chapel in 1749 have mushroomed into a city of 22,000—a city now known as Vincennes. The Church which historians have called the “cradle of Christianity in the Northwest Territory” also has changed with the times. The crude log chapel long since has disappeared; in its place stands the stately brick church, itself old enough to be known far and wide as “the Old Cathedral.”

But the romantic history of the first Saint Francis Xavier Church is not forgotten. As a matter of fact, today Catholics from all over the United States pay reverent tribute to its past by visiting it as one of the most important historical spots in the Midwest.

For years historians have accepted the idea that the settlement from which Vincennes emerged was founded in 1702 and that an unknown Jesuit Father accompanied the little band of Frenchmen, which established Saint Francis Xavier Church at that time.

The “Old Cathedral” and its priests played an important part in the history of Indiana and of the nation, guiding not only the religious life, but also the political and educational growth of the Northwest. It was within the walls of the Old Cathedral that Father Pierre Gibault, the patriot priest of the old Northwest, administered the oath of allegiance to the cause of American liberty to the French inhabitants of Vincennes. Before its doors General Henry Hamilton surrendered his British forces to Col. George Rogers Clark in February, 1779. It was Father Gibault who lowered the British flag and he too who raised the American flag for the first time on Indiana soil. Father Gibault left Vincennes in 1785 and when Father Joseph Flaget, who later was to become the Bishop of the Diocese of Bardstown, Kentucky, arrived in 1792, he found conditions disheartening. Out of a membership of nearly 700 only a dozen approached Holy Communion during Christmas worship. Undaunted, the young priest set about his task to bring all back to the feet of Christ.

Later, in 1818, when Father Flaget became Bishop of Bardstown, he did not forget his Vincennes, and he sent holy priests to minister to the needs of the faithful.

At the time the Diocese of Vincennes was created in 1834 Father Brute came as its first Bishop. The diocese at that time covered all of Indiana and the western part of Illinois, including the village of Chicago. The Diocese of Chicago was separated from Vincennes in 1844. The Diocese of Vincennes became the Diocese of Indianapolis in 1898, and in 1945, that diocese

was divided and the old Cathedral placed in the Diocese of Evansville.

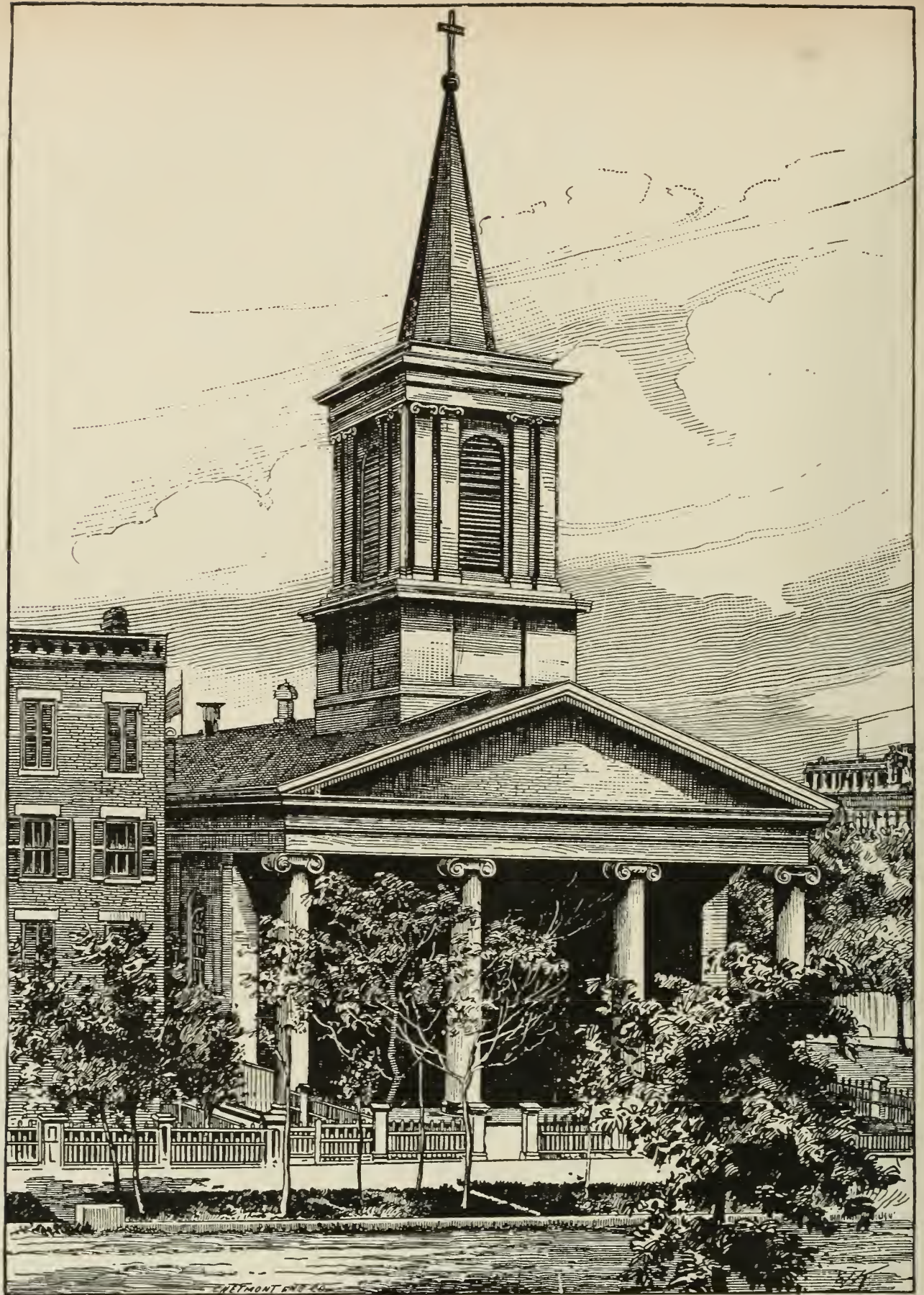
The present Church building was begun in 1824 when repeated urgings of the Reverend J. B. Championier began to bear fruit. Cattle and hogs, fattened by corn raised on church lands, were taken by flatboats to New Orleans and sold for enough to start the undertaking. But in 1826 a heavy storm and a resulting fire destroyed much of the work already done, and the parish began again.

Bishop Brute wrote of the unfinished church that greeted him in 1834: "Four walls and a roof, unplastered—not even whitewashed—no sanctuary—not even a place for preserving vestments and sacred vessels. Only a simple altar of wood with a neatly gilded tabernacle and a cross and six beautiful candlesticks, a gift from France, which are much in contrast with the poverty and utter destitution of the place."

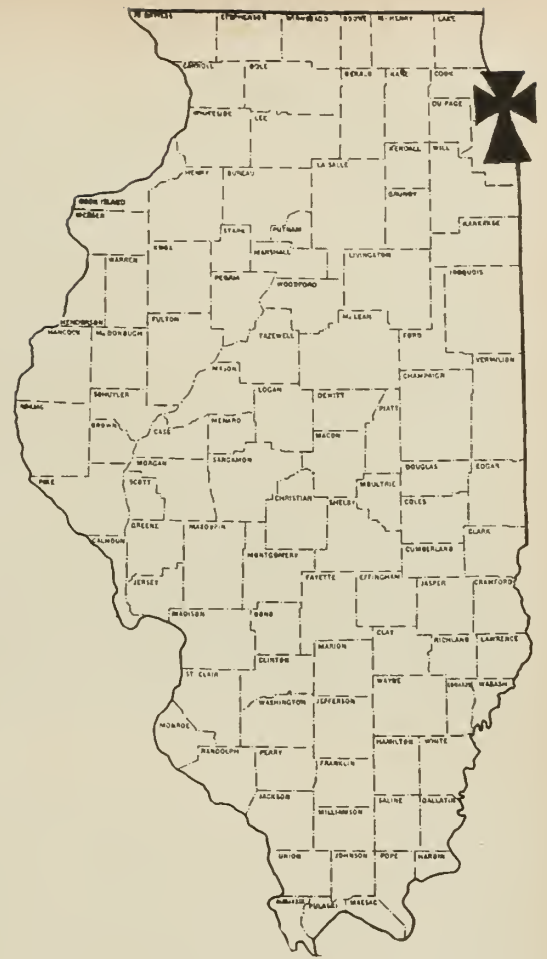
Today—though not a Cathedral—this beautiful church with its fine paintings and statues, its priceless library, its museum filled with invaluable mementos of the past, stands on the bank of the Wabash of the little city of Vincennes. Rich in history, it stands as one of the greatest Catholic landmarks in the Midwest.



The Old Cathedral at Vincennes



Cathedral of Saint Mary



The Fourth Cathedral of Chicagoland

For ten years the little village of Chicago was under the jurisdiction of the Bishop of Vincennes. On September 30, 1843, the Holy See issued a brief erecting the Diocese of Chicago with the entire State of Illinois for territory. Father William Quarter, the pastor of Saint Mary's Church, New York City, was chosen by the Holy Father to head the new diocese. On March 10, 1844, Father Quarter was consecrated in Saint Patrick's Cathedral in his home town. Anxious to get to his new field of labor, he left New York on the 18th of April and arrived in Chicago on May 5th. Though weary and tired from his long journey, he proceeded at once to say a prayer of thanksgiving in old Saint Mary's Church.

He said Mass there in that long frame church—the same Church Bishop Brute criticized for its smallness eight years before.

In the afternoon of that day he went to see the new Cathedral which was then under construction. At that time the brick walls of the Church



Father Maurice de St. Palais

were merely roofed and four posts stood upright where the steeple was to stand. The building was not plastered; a temporary altar was stuck up against the western wall. There was no sacristy; the sanctuary was enclosed with rough boards. The children were seated on benches, on each side, where the vestries were later built. There were neither columns, nor steps, nor doors (except temporary ones made of rough board), and worse than all, even that much of the Church was burdened with a debt of three thousand dollars. Father Maurice de Saint Palais, one of two priests who were stationed in Chicago, had undertaken to build the new Church, and funds were not given as generously as he had anticipated.

The new Bishop considered it impossible that the congregation of Saint Mary's in Chicago could at that time pay the debt and finish the Cathedral. Therefore he and his brother having united their funds, paid it with their own private means. His generous flock followed this good example. The city was divided into districts; proper collectors were appointed. This committee worked incessantly so that at the end of one year, sufficient funds were collected to finish the Cathedral.

On October 5th, 1845, Bishop Quarter consecrated the new Cathedral of Saint Mary, assisted by the Reverend Jeremiah Kinsella as Deacon and the Reverend Mr. Griffin as Subdeacon. The Bishop himself preached the sermon. The services of consecration started at 6:00 A.M., and finished in time for Solemn Pontifical Mass at 10:30 A.M.

The new Cathedral was the pride of Chicago. It was one hundred feet long and extended fifty-five feet along the north side of Madison Street, west of Wabash Avenue. Its glittering spire and golden cross reflected the

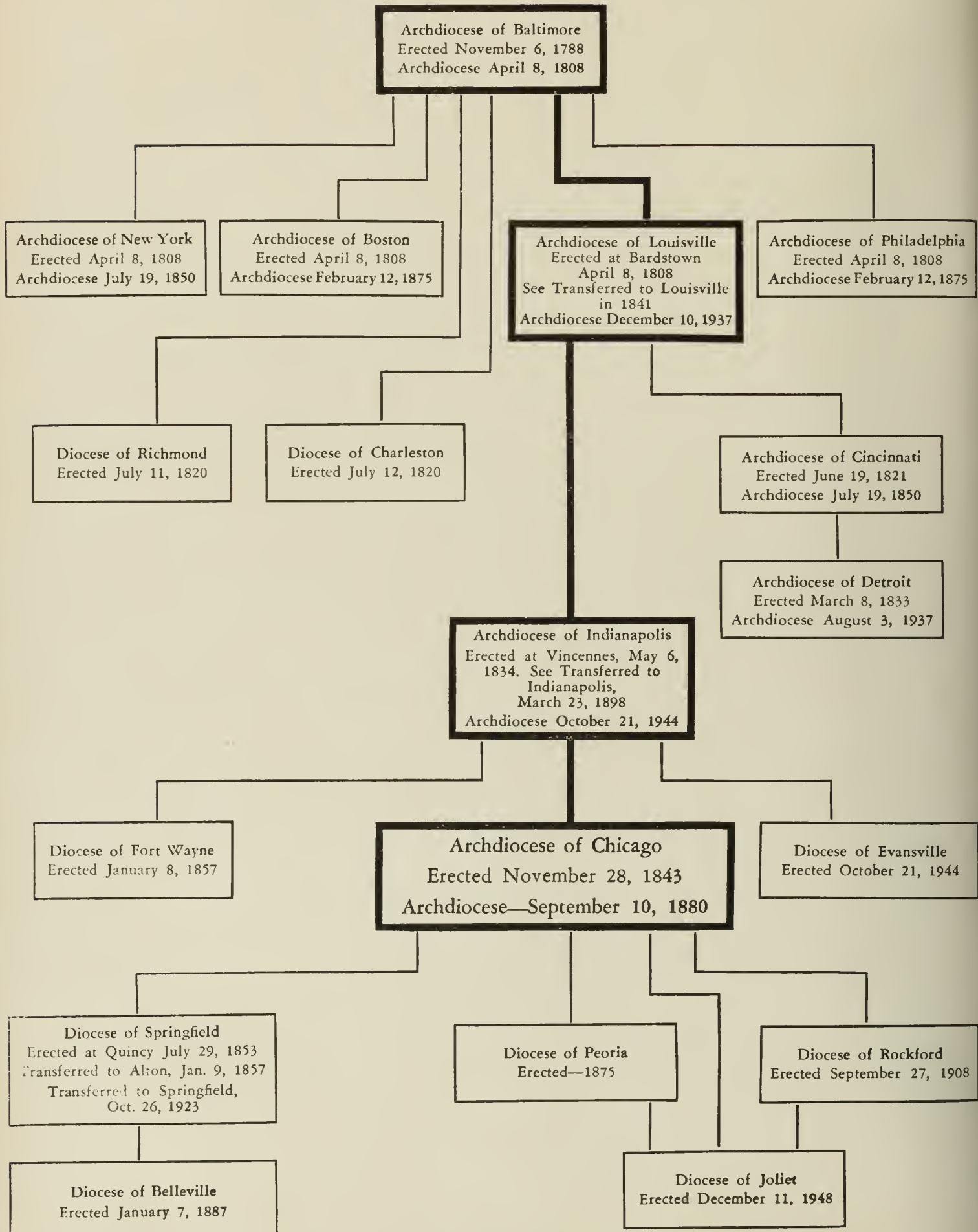
first rays of the morning sun as it rises out of the bosom of the broad and beautiful Lake Michigan. The steeple, which was topped with a cross, was the first one in Chicago. It was the first object that presented itself to the traveler approaching the city from the lake, or coming across the plains.

Saint Mary's remained the Cathedral of Chicago until, on October 9th, 1871, the great fire completely destroyed it.

Old Saint Mary's stood at the southwest corner of Madison Street and Wabash Avenue for twenty-eight years (1843-1871). Its site, now occupied by the Heyworth Building, is marked by a tablet affixed to that structure in 1932 by the Illinois Catholic Historical Society. The tablet bears this inscription:

"Here stood Old Saint Mary's, Cathedral Church of the First Five Catholic Bishops of Chicago, Quarter, Van De Velde, O'Regan, Duggan, and Foley. Opened for Divine Services December 25, 1843. Destroyed in the Great Fire of October 8-9, 1871."

From Baltimore to Chicago





A Diocese Is Formed and Holy Name Parish Begins

ON NOVEMBER 28, 1843, Pope Gregory XVI erected the Diocese of Chicago. At Rome the word went out—just a bit of routine news, the erection of a new diocese in a faraway foreign mission. Even the Pope could not have thought of it as more than the exercise of his habitual pastoral solicitude. Nothing in the circumstances suggested the sequel. Chicago was but a small city on the shores of Lake Michigan; two priests ministered to its small group of Catholics. The outlying district of the Diocese, embracing all of the State of Illinois, had only a few modest churches, and the clergy did not number more than twenty.

Gregory planted this precious seed.

God gave the increase.

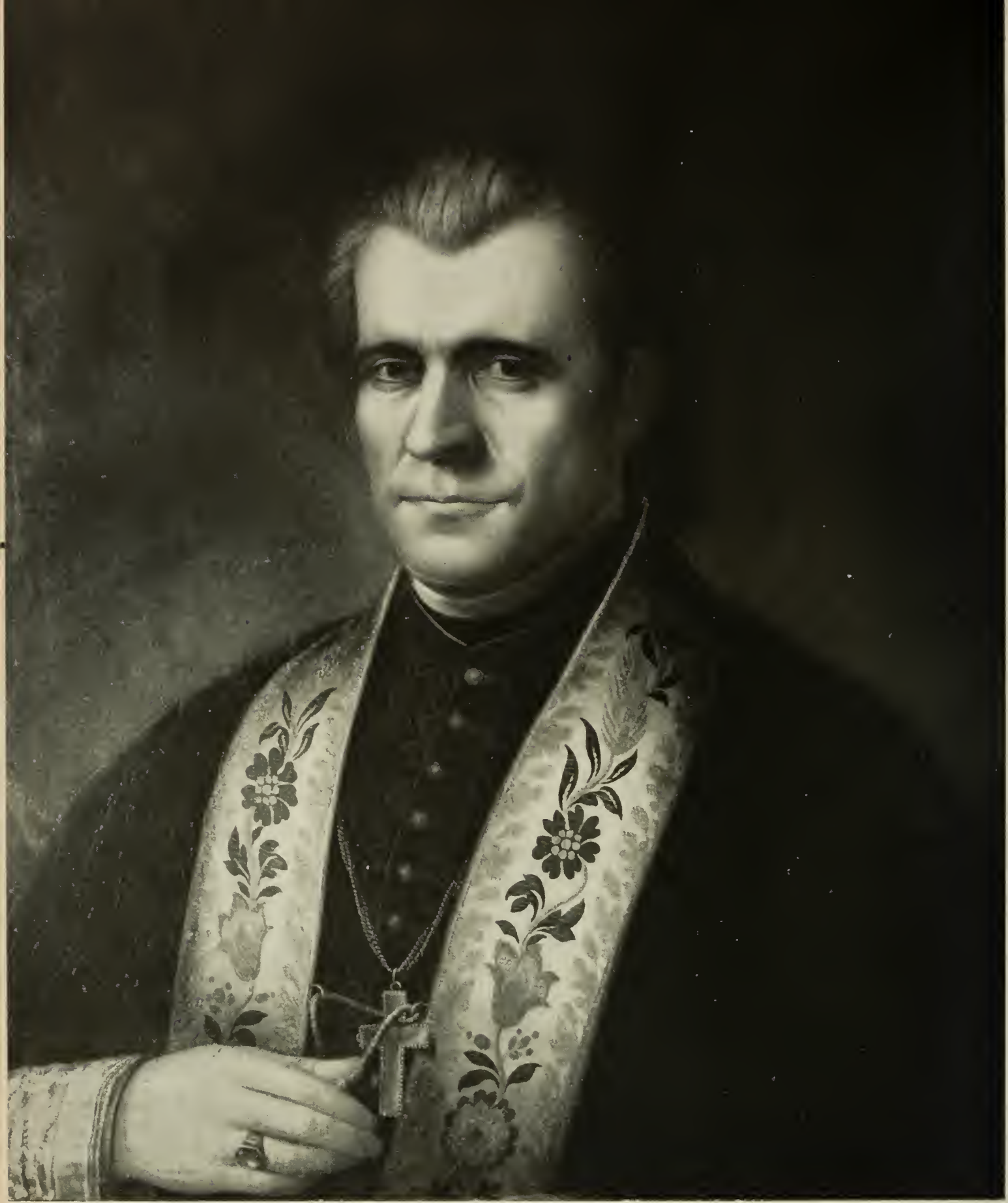
Bishop Quarter, arriving by boat at his new field of work, looked around. Plank side-walks, mud streets, a boom-town with a bust-town appearance, for Chicago was a young town. It was busy growing!

The Churches—no, just one Church—Saint Mary's, a wooden shack, scarcely worthy to house God in His Eucharistic Presence.

No school, no rectory, and within a few months, only one priest, his brother, who came with Bishop Quarter from New York.

But soon, many priests, churches, schools, and even a University.

And in this University, a chapel, with a few souls attending—a chapel which will become a Cathedral—the Cathedral of the Holy Name.



Bishop William J. Quarter

Bishop Quarter

The Fifth Provincial Council of Baltimore held its first session on May 13, 1843, and the assembled bishops were uniformly astonished at the extraordinary progress Catholicism had made in the United States since their last meeting in 1840. Churches, schools and charitable institutions were daily on the increase in the vast stretches of the expanding nation. To provide for the needs of the faithful it was decided in their second private congregation to request the Holy See to erect new Dioceses at Chicago, Pittsburgh, Milwaukee and Little Rock. The new Diocese of Chicago was planned to embrace the entire State of Illinois.

In 1843 Illinois was part of two dioceses. The eastern half of the state belonged to Vincennes under the jurisdiction of Bishop Celestine de la Hailandière and the western portion to St. Louis, whose bishop was the Most Rev. Peter Richard Kenrick. At that time there were twenty-four priests laboring in the state, administering to the spiritual wants of an estimated fifty thousand souls. In Chicago alone there were three thousand faithful, two thousand English speaking and the rest preferring the German tongue.

Responding to the Bishops' petition Pope Gregory XVI in his bull *In Suprema Militantis Ecclesiae Specula*, dated November 28, 1843, created Chicago into a diocese comprising the entire State of Illinois. As its first bishop the Holy Father appointed the Rev. William J. Quarter, pastor of St. Mary's Church in New York City.

In 1844 Chicago was a lusty, vigorous, growing, frontier town of eight

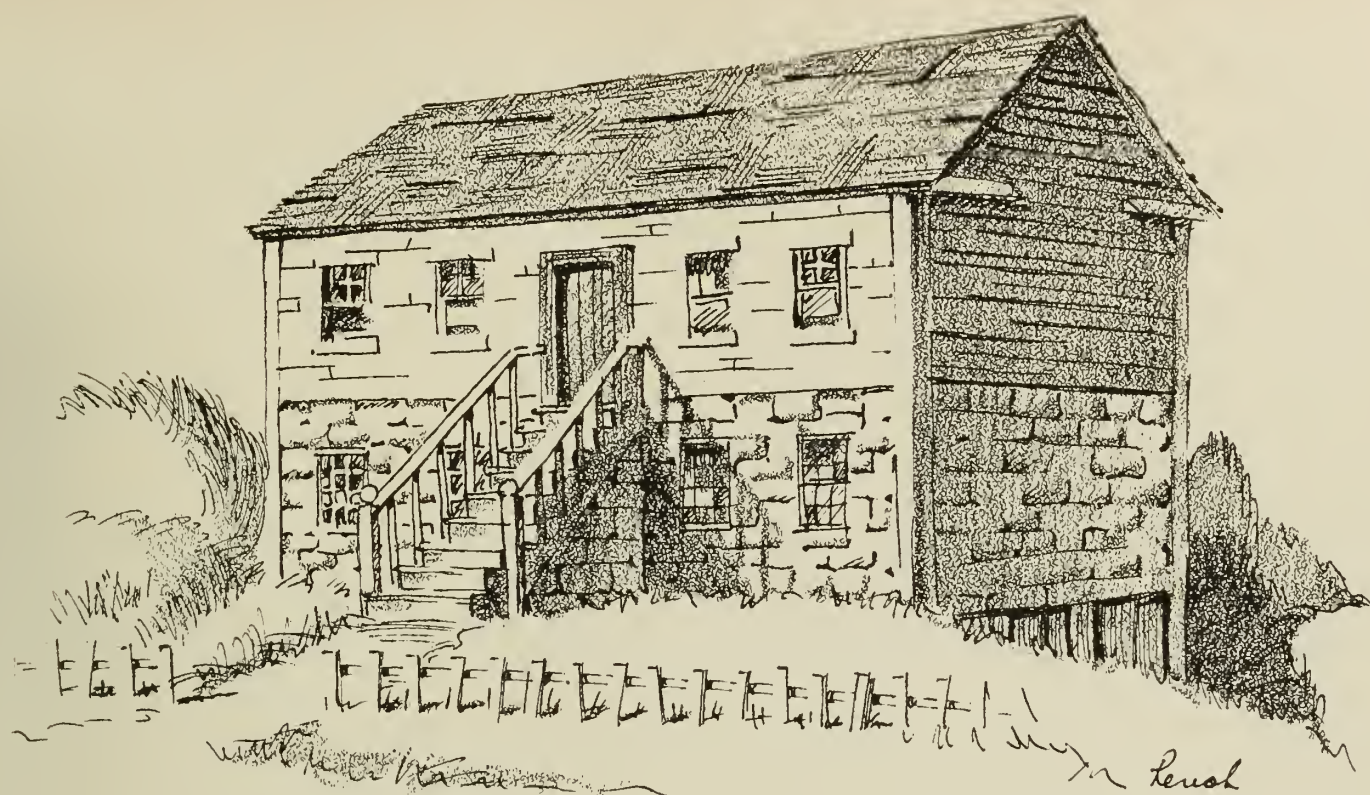


thousand inhabitants. Most of them were young men who had ventured west seeking their fortune. Some had settled down, married and raised families but they were definitely in the minority. Outside of Chicago the state was sparsely settled. The roads were few and during rainy seasons were almost impassable, the main arteries being the rivers and streams. The prairies were being bought by Protestant families from New England who paid the government \$1.25 an acre for the rich farm land. There were still colonies of French-Canadians throughout the state and these, together with immigrants from Europe, formed the widely scattered Catholic communities.

Rich in square miles, the new Diocese of Chicago was poor in every other respect. For its bishop it needed a pioneer spirit, one who had courage, zeal, energy and confidence in the future. In William Quarter Divine Providence gave Chicago a shepherd who possessed all these qualities in an eminent degree. He had been born in Killurine, King's County, Ireland, January 24, 1806, the third son of Michael Quarter and Ann Bennet. His mother came from a family of intense faith and devotion, nearly twenty members of which entered the service of the Divine Master during the bishop's lifetime. It is no wonder then that three of her four sons studied for the priesthood, two of them attaining the goal, the other dying during the course of preparation.

Young William Quarter had a solid primary education and was arranging to enter Maynooth Seminary when he heard a visitor from America describe the urgent need for missionary priests in the United States. At the tender age of sixteen, he left his beloved mother and father, not without shedding many tears, sailed for the New World, and entered Mt. St. Mary's College, Emmitsburg, Maryland, where he made such a fine impression upon the President of the College, Rev. Dr. Dubois, that he was almost at once placed in charge of the classes in Latin, Greek and algebra. His second year found him elevated to the professorship of Greek and Latin languages. By the time his seminary course was completed, Rev. Dr. Dubois had been consecrated Bishop of New York and he succeeded in persuading the young cleric to join his diocese, despite the fact that the Archbishop of Baltimore manifested an interest in him and the College wanted to retain him for the faculty. On September 19, 1829, he was ordained in New York, served for four years as a curate, and on June 9, 1833, was appointed pastor of St. Mary's Church.

His pastorate was characterized by his indefatigable labors in serving his flock, young and old, rich and poor, men and women. If he can be said to have had any special interest, it was Catholic education. As a curate he had prevailed upon the Sisters of Charity from Emmitsburg to start a school



The First Residence of Bishop Quarter

in St. Peter's Parish. Though substantial debts confronted him at St. Mary's, he was determined, notwithstanding the opposition of his trustees, that his children should have a Catholic education, and once more he begged the Sisters of Charity to open another school. The remarkable success of this venture strengthened his convictions concerning the absolute necessity of Catholic education.

His accomplishments as a shepherd of souls were so outstanding that no one was surprised when the Apostolic Letter of Gregory XVI arrived in February, 1844, designating him the first Bishop of Chicago. On March 10 he was consecrated in St. Patrick's Cathedral at the early age of thirty-eight by the Most Rev. John Hughes, Bishop of New York, assisted by the Most Rev. Benedict J. Fenwick, Bishop of Boston, and the Most Rev. Richard Whelan, Bishop of Richmond. Consecrated with Bishop Quarter were the Most Rev. Andrew Byrne, first Bishop of Little Rock, and the Most Rev. John McCloskey, coadjutor Bishop of New York.

Anxious as Bishop Quarter was to reach the scene of his new apostolic, much work remained to be finished at St. Mary's before his departure. It was April 18 when he bade New York a fond farewell together with his brother, Rev. Walter Quarter, who had been pastor of St. Peter's Church in Jersey City. Traveling overland to Buffalo, they sailed in the "Wiskonsan" for Detroit. From Detroit they journeyed partly by railroad, partly by stage

to St. Joseph, where they boarded a steamer for Chicago. Early Sunday morning, May 5 the young bishop arrived in his new see, weary and fatigued from the long trip. Notwithstanding his exhaustion he offered Holy Mass and preached to his new flock.

When the Bishops of Vincennes and St. Louis first learned about the erection of the new see at Chicago, they summoned most of their men back to their own dioceses. Of the twenty-four priests who had been laboring in Illinois, only eight remained after Bishop Quarter's arrival. Two of these eight—Rev. Maurice de St. Palais and Rev. Francis Fischer—were the only Catholic priests in Chicago. They stayed until early in June when their bishop insisted with canonical penalties upon their return. This left Bishop Quarter and his brother as the only priests in Chicago.

Besides the shortage of priests Bishop Quarter was also confronted with a mountain of debt. Father de St. Palais had begun the new brick church of St. Mary's which was made the cathedral. The brick walls, however, had been merely roofed, there was no plaster inside the building, no sacristy, no steps, no doors except temporary rough boards and an old altar had been placed against the western wall. On this edifice and the ground was a debt of nearly four thousand dollars bearing interest as high as twelve to fifteen per cent. The congregation had helped as much as it could but the vast majority of the faithful were extremely poor.

Such a prospect would have disheartened any ordinary prelate but it only served to stimulate Bishop Quarter to more energetic action. The private funds belonging to the Quarter brothers were employed to liquidate the debt and to complete the cathedral. The sums of money that these two unselfish men poured into the church in Chicago have never been adequately appreciated.

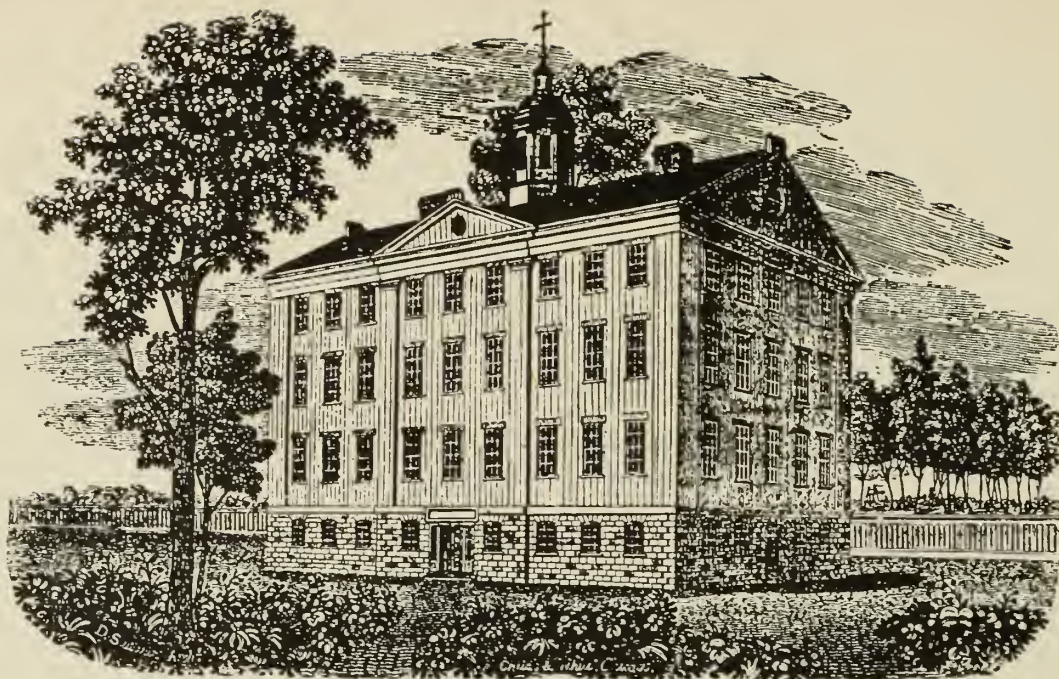
On June 3, 1844, within less than a month after his arrival, Bishop Quarter opened a school for boys, called the College of St. Mary, in the original St. Mary's frame church which had been moved from the southwest corner of State and Lake Streets to the north side of Madison Street between Wabash and Michigan Avenues. The professors were Rev. Bernard McGorisk and Rev. Jeremiah Kinsella and we are told that the bishop himself taught some of the classes to the six boys who formed the first student body.

To increase the number of clergy in his diocese was Bishop Quarter's first concern. Firmly convinced that Chicago was destined to become a thriving metropolis and a center of Catholicism, he understood only too well that his ambitious plans for the spread of the Church would be hampered by the lack of priests. In a letter to the President of the Propagation

of the Faith in Lyons, France, he explained that "there were few inducements to encourage clergymen from other dioceses to join this. There was nothing before them but poverty on the one hand and a rather unhealthy climate on the other. To provide against this twofold difficulty I deemed it necessary to establish without delay an Ecclesiastical Seminary. Knowing that if such were in existence, many young ecclesiastics that might not be advanced to orders soon where clergymen were in abundance, might turn their steps hither. I did so, and my expectations were realized. A Kind Providence was pleased to assist us in our difficulties; and to send labourers into his vineyard. Some that studied in France and elsewhere, not finding employment at home, sought St. Mary's of the Lake. Rev. Mr. McGorisk, for instance, studied at St. Sulpice—others at Orleans and the Irish College—and others yet, of other colleges, have come to labour in the vineyard of the Lord in this Far West, and they give much consolation.

"And what kind of seminary had I for the reception of those students? Only the shattered remains of the first frame church that was erected in this place. And in this miserable hovel, for it is no better, are yet sleeping almost upon the ground our 10 theological students! I commenced to erect a new Seminary for their use. . . . I contracted, and if you aid me not, how shall I meet my engagements? And with the seminarians, how shall I act? To keep them in their present exposed and suffering state is almost impossible. What then shall I do? Must I let them go—for I have no house myself that could shelter them—and leave the diocese without priests, and suffer the faithful, not only to live and die without the aid of the Holy Sacraments but also to forsake the Holy Catholic Religion and attach themselves to some of those various sects, with which they are surrounded and beset, and to which unhappily some have already joined because they have no shepherds to keep them within the fold? If there be no priests, all—all will go." Letters like this made a profound impression in Lyons and Vienna where the famous missionary societies of the Propagation of the Faith and the Leopoldine Association were located. Their missionary contributions were so generous to Bishop Quarter that Chicago's magnificent alms to the missions in recent years are but a just return on the charity lavished upon us a century ago.

Although the seminary was the principal object of Quarter's ambitions, he planned a university for Chicago which would offer a full collegiate course as well as have a separate faculty for theology. It is difficult to realize that when there were only four priests in the city, including the bishop, he petitioned the Illinois State Legislature to grant him a charter for a university. But this zealous prelate had that unbounded confidence in God that



UNIVERSITY OF ST. MARY OF THE LAKE.

ST. MARY'S COLLEGE OF THE LAKE, CHICAGO, ILLINOIS—This Institution is situated in the city of Chicago, and on the borders of Lake Michigan. The location is pleasant, healthy, and sufficiently remote from the business part of the city, to make it favorable to the pursuits of study. The ample grounds and extensive meadows, in the vicinity, will afford the students an opportunity of enjoying healthful exercise and abundant recreation in the free and pure air.

The system of government will be firm and strict, yet mild and paternal. The strictest attention will be paid both to the intellectual and moral education of the pupils. Their deportment and manners will also be watched over with care and attention. During their walks and recreations, as well as in the hours of study, they will be under the vigilant care of a Prefect.

The course of instruction will embrace Hebrew, Greek, Latin, French and English languages—Poetry, Rhetoric, History, Mythology, Geography, Book keeping, Arithmetic, Algebra, Mathematics, Intellectual and Moral Philosophy, Natural Philosophy, and Chemistry.

The German, Spanish, and Italian languages, together with Music and drawing, will also be taught, if required, but for these there will be extra charges.

The Collegiate year commences on the first Monday of September, and terminates on the 15th of July. No deduction will be made for vacations, as the students are at liberty to remain in the college during that time, if their parents and guardians prefer it.

T E R M S—Board and Tuition, per annum \$150—Half boarders \$75—Payable half yearly in advance.

Washing, mending, and attendance in sickness, are extra charges. Washing, per annum, \$18—mending—Doctor's fees, \$3. Medicines will be charged at druggist's prices.

German, Spanish, and Italian languages, each \$15 per annum. Books, Stationery, &c., will be furnished by the College, at the current prices, or may be procured by parents or guardians. Each student must be provided with two summer and two winter suits. He should also have, at least, six shirts, six pairs of stockings, six towels, six pocket handkerchiefs, three pairs of shoes, or boots, a hat, a cloak or overcoat, a silver spoon, and silver drinking cup—ALL MARKED WITH HIS NAME.

No advance will be made by the Institution for articles of clothing, except the amount expected to be thus expended is previously deposited with the Treasurer of the College. Pocket money should also be deposited in the hands of the Treasurer to be given to the students as prudence may suggest. Students coming from a distance should have guardians appointed either in this city, or in New York, Detroit, St. Louis, or Galena, who will be responsible for the regular payment of bills when due, and who will be willing to receive the student in case of dismissal.

characterizes the saints. Evidently his enthusiasm also infected the Illinois Legislature because on December 19, 1844, a charter was granted for "The University of St. Mary of the Lake." This document gave the University "power to establish departments for the study of any and all the learned and liberal professions and to institute and grant diplomas in the same; to constitute and confer the degrees of Doctor in the learned arts and sciences and belles lettres, and to confer such other academical degrees as are usually conferred by the most learned universities." Although Rush Medical College had been incorporated in 1837, this was the first institute of higher learning in Chicago.

Because Bishop Quarter was distinguished by his filial devotion to Our Lady which he had learned at his mother's knees, it was almost a foregone conclusion that he would choose as the title of his university St. Mary of the Lake, the site being but two blocks from Lake Michigan. As a matter

of fact, when excavations were begun for the foundation, shells were found, showing that the lake was receding even in those days.

To be president of the college, shortly to become the university, Bishop Quarter appointed Rev. Jeremiah Kinsella on November 29, 1844. This young priest was related to Cardinal Cullen and Bishop Kinsella and had received his education at Carlow College, Ireland. Hearing of the desperate need for priests in the missionary dioceses of the United States, he left his native land and offered his services to Bishop Quarter. On May 29, 1844, he arrived here as a deacon, recommended by letters from his bishop and from several New York clergymen. Ordained on July 7 to the priesthood, he served as an assistant at St. Mary's Cathedral until his appointment as president of the college.

Father Kinsella was a kindred spirit to Bishop Quarter. Sharing the bishop's interests, he was both wholeheartedly devoted to Catholic education and serenely confident in the future of the University of St. Mary of the Lake. His unaffected piety and fine intellectual gifts were not always appreciated due to his singularly unobtrusive nature and retiring disposition. During the early struggling years of the university he never accepted a cent of salary but gave his time and talents unstintingly to the new school.

More than a charter is necessary for a university. There must be suitable buildings and accordingly Bishop Quarter engaged Daniel Sullivan, an architect, to draw plans. As soon as the plans were ready, it became obvious that the faithful in Chicago, poor as they were, could not raise the funds necessary for the new structure. The most promising solution for this financial problem was to appeal to the Catholics of New York for help. In April, 1845, Bishop Quarter returned to his former diocese where Bishop Hughes, somewhat reluctantly, granted him permission to preach. A convincing speaker, Quarter had many friends in New York who assisted him in collecting \$3123.80, a not inconsiderable sum one hundred years ago. In the meanwhile his pen was busy with appealing letters to the Propagation of the Faith in Lyons and the Leopoldine Association in Vienna who were most generous in their responses. With the funds from these three sources he ordered James O'Donnell, the contractor, to begin construction on October 17, 1845.

While the building was being erected, it was advertised in The Metropolitan Catholic Almanac in these attractive terms: "This institution is situated in the city of Chicago, and on the borders of Lake Michigan. The location is pleasant, healthy and sufficiently remote from the business part of the city to make it favorable to the pursuits of study. The ample grounds and extensive meadows in the vicinity will afford the students an oppor-

tunity of enjoying healthful exercise and abundant recreation in the free and pure air.

"The system of government will be firm and strict, yet mild and paternal. The strictest attention will be paid both to the intellectual and moral education of the pupils. Their deportment and manners will also be watched over with care and attention. During their walks and recreation, as well as in the hours of study, they will be under the vigilant care of a Prefect.

"The course of instruction will embrace Hebrew, Greek, Latin, French and English languages, Poetry, Rhetoric, History, Mythology, Geography, Book-keeping, Arithmetic, Algebra, Mathematics, Intellectual and Moral Philosophy, Natural Philosophy, and Chemistry.

"TERMS: Board and tuition, per annum, \$150. Half-boarders, \$75. Payable half-yearly in advance."

The site selected for the new school was the block bounded by Chicago, Cass, Superior and State Streets. This property was owned by Chicago's first Mayor, William B. Ogden and by William E. Jones, both Protestants, who generously consented to donate half of the estate when the bishop agreed to purchase the rest on October 17, 1845. The new structure was placed on the southern half of this block and faced south. It was an impressive frame building, with a frontage of nearly one hundred feet, the east and west wings projecting eight or ten feet beyond the center, thus providing on the second and third floors graceful balconies which were supported by four large columns resting on substantial piers. It rose three stories in height and was erected on a brick basement. Landscaped with spacious lawns and with native oaks, lindens and elms of stately growth, it was for its day one of the outstanding buildings in Chicago. Twelve thousand dollars were spent on its construction and so earnestly did Bishop Quarter work for this favorite project that it was free from debt shortly after its completion.

On the first floor were the class-rooms. The second floor was divided into a library and living rooms for the president and the professors. The third floor served as quarters for the boarding students. In the center of the first floor was the Chapel of the Holy Name. There are no surviving records to tell us why Bishop Quarter selected the Holy Name as the title of the University Chapel but history tells us that there was a widespread devotion in Ireland to the Holy Name as a symbol of fidelity to the Person of Christ. To bind the students, clerical and lay, close to Christ was the very purpose of the university and we need seek no further reason for Quarter's apt choice of this name for the Chapel.

In Chicago there was a considerable colony of German Catholics. For their benefit a German sermon was preached during the 8:30 Mass at St.

Mary's Cathedral every Sunday morning. But this arrangement did not satisfy these immigrants who wished to have their own church and pastor. With the generous benefactions of the Leopoldine Association of Vienna two German churches were built in 1846, St. Peter's on the north side of Washington between Wells and Franklin, and St. Joseph's on the northeast corner of Chicago Avenue and Cass Street. When St. Joseph's was dedicated on August 15, 1846, it was the only church north of the Chicago River. This north section of town was rapidly expanding and not a few English-speaking Catholics lived in this neighborhood. They did not care to attend St. Joseph's where all the sermons were in German and the Cathedral was rather distant. Hence these Catholics obtained permission to attend Holy Mass in the Chapel of the Holy Name which originally had been intended only for the faculty and students of the university.

Unfortunately no one has left a description of this chapel. We do not know how large it was but the sanctuary evidently was spacious because ordinations were conferred there and the chapel was ample enough for the priests of the diocese to make their retreat there in April, 1847. On the other



The Completed University Building

hand, it probably did not accommodate a hundred because in 1848 it was already too small for the congregation of English-speaking Catholics on the North Side. In addition to his duties as president of the university, Father Kinsella was rector of the chapel and several of the faculty members assisted him. He was not only a persuasive teacher and capable administrator but also a sympathetic pastor whose flock was affectionately attached to him.

July 4, 1846, was the day chosen by Bishop Quarter to dedicate the new university building. Although born and raised in Ireland, Chicago's first ordinary was a patriotic American who ardently loved the land of his adoption. The dedication program mirrored his innermost sentiments. Among other numbers, one of the students read the Declaration of Independence; then there was an apostrophe to America, followed by a Latin ode to Liberty, and the exercises concluded with the "Star Spangled Banner." It was a colorful affair attended by nearly all the faithful, who were attired in the splendid uniforms of their various societies and who carried their banners proudly, marching in solemn procession with their bishop all the way from the cathedral to the university. Chicago was mightily impressed with its first university and Quarter felt rewarded now that his optimism had been fully justified.

To conclude that the bishop's entire zeal and energy were devoted solely to the university would be an unwarranted supposition. The university was indeed the apple of his eye but one has only to read his faithfully kept diary to realize that he spent himself upon his whole diocese. At stated intervals he visited the different parishes of his diocese and traveling in those days when roads were primitive paths and rivers had few if any bridges was at risk of life and limb. The parishes were scattered throughout the entire state, fifty and seventy-five miles apart. Sometimes his journeys were made by horse, sometimes by steamer. Often swimming was the only way he could cross a stream. No congregation was ever too small for him to celebrate Holy Mass, preach the Word of God and administer the sacrament of confirmation.

His correspondence was vast. In season and out of season he wrote to the Propagation of the Faith at Lyons and the Leopoldine Association at Vienna soliciting contributions for his poor diocese. All these letters were written in his own fine hand and were so cogently phrased and appealing that they never failed to obtain their object. Periodically the other bishops of the nation received letters from him, enthusiastically relating the progress of the Church in Illinois and petitioning their prayers.

In his own episcopal city he preached regularly at the Cathedral, pontificated on special feasts, lectured on subjects of ecclesiastical interest, gave



St. Mary's Cathedral, St. Xavier's College and Convent

retreats for the laity and presided at civic events. He invited the noted Jesuit, Rev. Francis De Maria, S.J., to conduct the spiritual exercises for his priests and then held the First Diocesan Synod in which the rules and regulations for the diocese were duly promulgated. It is claimed that Bishop Quarter was the first in the United States to hold regular diocesan conferences for the clergy where papers on subjects in dogmatic and moral theology were read and discussed so that the priests could keep refreshed in their minds the fundamental principles of Catholic doctrine.

Bishop Quarter was not one to forget his Celtic origin and annually St. Patrick's Day was a feast of added solemnity. He was also numbered among the founders of the Hibernian Benevolent Emigrant Society, which was established to welcome, protect and aid the poor Irish emigrants when they first reached the West. It was the spirit of Father Mathew in his soul that made him the guiding influence behind the Chicago Catholic Benevolent Temperance Society. To foster religion among youth was one of his major

projects and his priests were instructed to enroll the young ladies in the Children of Mary and the young men in the Sodality of St. Joseph.

Coeducation in Catholic schools was not permitted in Bishop Quarter's day. For the boys and young men a college and university had been established and he was not unmindful of his obligations to educate Catholic girls and young women. But nuns were necessary for this task and some suitable quarters had to be found to house them. Finally the bishop decided to give them his own humble residence on Michigan Avenue and he retired to a little cottage. On September 23, 1846, six Sisters of Mercy arrived from Pittsburgh to open St. Xavier's Academy in the old St. Mary's Church which had just been vacated by the college students when they moved to their new home on the North Side. Later a brick building was erected on Wabash Avenue and the Sisters occupied this new establishment in September, 1847. It was no time before the Sisters of Mercy endeared themselves to the faithful in Chicago. Before Bishop Quarter died, he was planning an orphan asylum and a charity hospital which was to be entrusted to them. He was not to live long enough to see these dreams come true; but the Sisters of Mercy fulfilled them for him and have always treasured his saintly memory.

Bishop Quarter and Father Kinsella were both only too well aware that the University of St. Mary of the Lake with its limited faculty and scanty funds was not able to maintain the intellectual standards of European institutions and of some of the better American schools. But progress was continually being made and the faculty increased year by year as laymen were added to take the place of priests. The student body steadily increased and early in 1848 Bishop Quarter purchased the block opposite the University and was making arrangements to add a new brick building, twice the size of the existing frame structure.

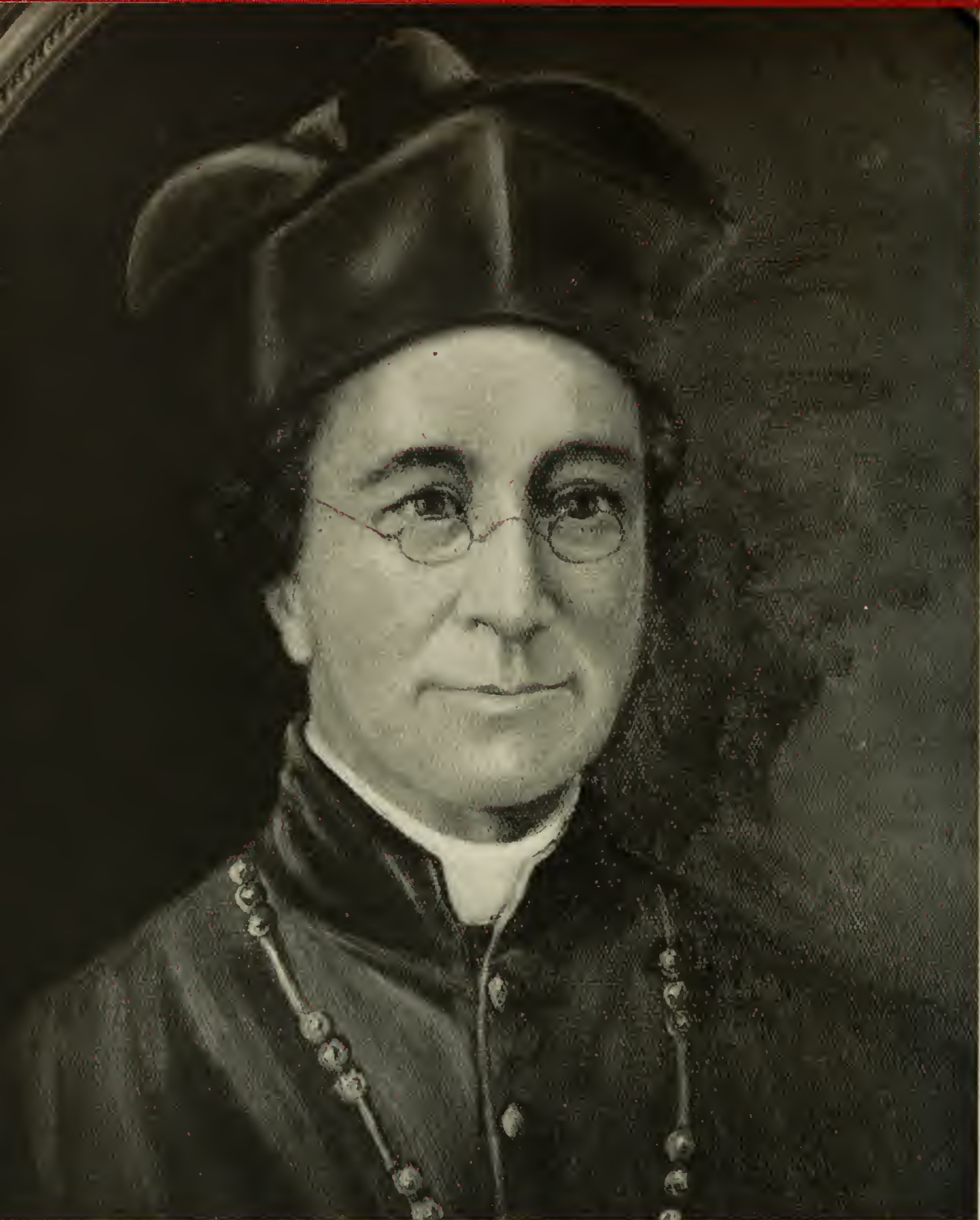
Unfortunately these plans were not to be realized. On Passion Sunday, April 9, 1848, he preached a profound discourse on the Apostolicity of the Church at the Cathedral High Mass. After the sermon he appeared exhausted which was very unusual and the faithful noted that his voice at Vespers lacked its accustomed force and clarity. He retired early in the evening and Father McElhearne, who resided with him, was awakened at three o'clock in the morning by loud moans from the bishop's room. Pacing through his room Quarter complained of pains in his heart and head. It was apparent that the end was near and, after calling for a doctor, Father McElhearne administered the last sacraments. Just a few minutes later the soul of the disinterested, zealous, holy Bishop Quarter fled to its God to render an account of its stewardship and to receive the great reward due his truly apostolic labors.

The Church in Chicago was shocked at the sudden and unexpected death of its shepherd. All the leading citizens, Catholic and Protestants, attended his funeral; and he was buried in a special vault beneath the sanctuary in front of the high altar of his cathedral. Incalculable was the loss which the diocese suffered through the premature death of its first bishop. He saw so much to be accomplished for the Church in Illinois that he literally worked himself to death in his tremendous efforts to meet the challenge of the many opportunities confronting him.

At the time of his death he was only forty-two years of age and there is no telling what might have been achieved had he lived the ordinary span of life. The laity were sincerely devoted to him and their cooperation in his many works of piety was manifest. His amiable disposition and pleasing manner gained him the esteem and respect of his clergy. They supported him loyally and had a special affection for him all the rest of their lives. Some of these priests were afterwards destined to have misunderstandings with Quarter's successors but it is to the credit of his administrative ability and human understanding that harmony between bishop, clergy and people prevailed all during his episcopate.

Apostle that he was, Bishop Quarter in his last will and testament left all his personal property to the University of St. Mary of the Lake to be used by that institution for the purposes of the Catholic Religion and worship. Fathers Walter Quarter and Jeremiah Kinsella were appointed as executors of the estate and they enjoyed the confidence of the clergy and laity. The future appeared bright for the University and for the Chapel of the Holy Name; but only Divine Providence knew what trials were ahead.





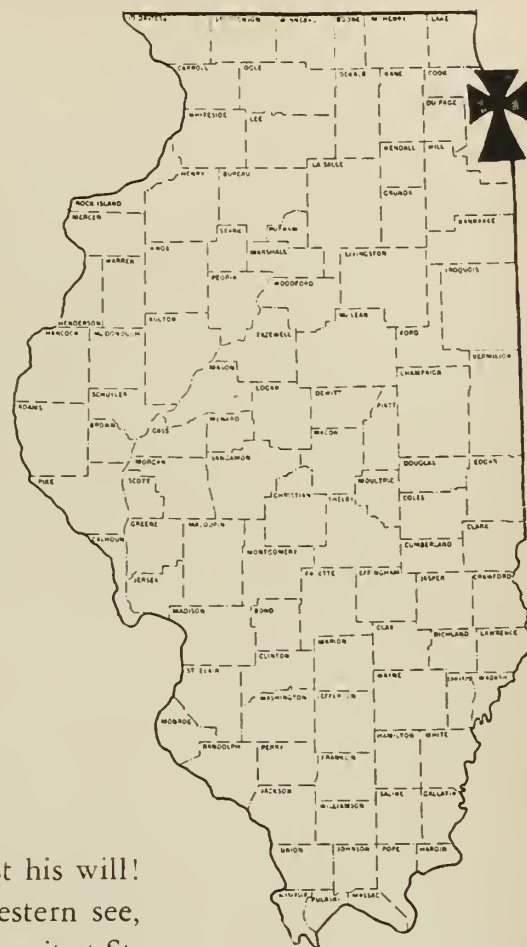
Bishop James Van de Velde

Bishop Van de Velde

James Oliver Van de Velde became bishop of Chicago against his will! When the death of Bishop Quarter left vacant the young midwestern see, a brief of appointment was sent to a studious, fifty-three-year-old Jesuit at St. Louis University. Being of a retiring, academic nature Father Van de Velde was extremely reluctant to assume spiritual charge of a boisterous pioneer community and to undertake the administration of a frontier diocese that sprawled all over the state of Illinois. But when a board of three theologians, whom he consulted, told him that the Brief not only released him from his allegiance to the Society of Jesus, but also bound him under sin to accept, he submitted to consecration by Bishop Kenrick of St. Louis.

The second Bishop of Chicago was a Belgian, born in Lebbeke near Termonde on April the third, 1795. When he entered the Major Seminary at Mechlin as a young man, he had but a single ideal, to administer the Sacraments to the people of his native countryside. But all this was changed the day the muchtraveled Father Nerinckx set the seminarians talking with his inspiring stories of work in the newly erected dioceses of the United States. Father had come from Bardstown to Belgium in order to bring back money. Instead he returned with a wagonload of seminarians.

Once in the New World, instead of entering Bishop Flagnet's Seminary in Kentucky, young Van de Velde went to the Jesuit Novitiate at Georgetown. For fourteen years, as student and priest he was a valuable addition to the infant College's teaching staff. Most valued of his work was the library which he built from an ineffectual collection of two hundred books



to an imposing assembly of twenty thousand volumes. It was during this stay at Georgetown that he was ordained priest in 1827.

In 1831 he was transferred to be Professor of Belles Lettres at the newly formed Jesuit University in St. Louis. For twelve years he worked here first as a teacher and then as vice president and finally as university president.

From 1843 until five years later when he boarded the stage for Chicago he was Superior of the vice-province of Missouri.

His first official action after his consecration on Sexagesima Sunday, 1849, was to begin a visitation of the farflung corners of his diocese. Among his academic talents was a flair for languages. He spoke five, and on this trip through the tiny settlements of Illinois he preached frequently in French and German. Many of the settlers left their farms and rode miles to receive the Sacrament of Penance from this priest who spoke their native tongue. It was not until six weeks later that he finally reached Chicago and was installed at St. Mary's on Palm Sunday. Touring the almost inaccessible hamlets of his territory was his predominant occupation during the five years he remained in Illinois. He journeyed by river packet, stagecoach, carriage and "mudwagon" for thousands of miles, consecrating some sixty churches and giving the Sacrament of Confirmation to over thirty-six hundred souls. When he left for Natchez in 1853 the fruits of his industry were the hundred and nineteen churches which studded the vast prairies of his diocese.

His immediate concern upon reaching Chicago was the then inadequate teaching facilities of the city. His remedy was the erection of twelve parochial schools and an orphan asylum. This asylum is of more than passing interest because one of its buildings became the first Mercy Hospital. The cholera epidemic of 1849 impressed the need of a hospital upon the citizens and in 1851 the Mercy Sisters took charge of a non-denominational hospital called the Illinois General Hospital of the Lake. Two years later they moved into their own building, a section of St. Mary's Female Orphan Asylum on Wabash near Jackson. Their work was incorporated under the title of Mercy Hospital and was the incubus of their present great institution.

After only four and one-half years as ordinary, Bishop Van de Velde asked to be transferred to another diocese. Although the extent of his parochial visitations seem to belie his plea, he wrote to Rome of his conviction that his health was poorly suited for work in Illinois. He received a negative answer from the Cardinal of Propaganda, Frasoni, but wrote again mentioning the difficulties he had encountered with some of the clergy in his territory. Some of the priests were holding parish property in their own name and refused to release it to the care of the diocese. The First Plenary

Council of Baltimore was advised of his appeal and decided to lighten the Bishop's work by erecting a separate see for southern Illinois at Quincy, which later became the diocese of Springfield. Finally, while on an official visit to Rome, Bishop Van de Velde personally petitioned Pius IX who arranged for his readmittance into the Society of Jesus and his transfer to a milder climate, that of Natchez, Mississippi.

However, this change was not to take effect as quickly as desired. The Vicar General of St. Louis, Father Melcher, was sent the Brief of appointment as bishop of the diocese of Quincy and administrator of Chicago. These plans were disrupted by the refusal of the appointee to accept consecration and Bishop Van de Velde was forced to stay on until October of 1853 as administrator. At this time Bishop Henni took over the administrator's position and held it until relieved by Father James Duggan of St. Louis who remained until the new bishop was appointed.

In Natchez the work was comparatively light, there being but eleven churches and nine priests in the area. But in his two years' stay his health did not improve. Finally in 1855, having broken his leg in an accident in his own home the bishop was weakened so that he succumbed to an attack of yellow fever which was prevalent in the town. He was buried in November at the cathedral in Natchez and years later his remains were moved to the cemetery of the Jesuit Novitiate at Florissant where they now rest.

Chicago, in 1849, was a town of approximately 23,000 people. The Illinois and Michigan canal had just been completed in Spring of the preceding year, and was still a much-talked-of novelty that connected the Great Lakes with the Illinois River. The Chicago Daily Democrat on November 14, 1849 carried quite a bit of news about the need for "planking" State Street since the market was along that muddy road, and it was the terminus for the great plank roads leading out of the city to Indiana, and the Kankakee and Wabash River Valleys.

Chicago and the area surrounding it were growing rapidly by the late '40's, with the extensive influx of immigrants into the Middle West from Europe. In the Summer of 1849 the Michigan Central Railroad carried hundreds of people west from Buffalo to the eastern shore of Lake Michigan, and there, at a spot called New Buffalo, the entire trainload boarded the lake steamers and came across to the city overnight. Some were exiles from their native lands because of the revolutionary upheavals that uprooted them in the previous year. Many others came because of the terrible famines that had stricken their lands and laid the shadow of starvation across their homes for two and three previous harvests.

. . . and the
First Church



The Irish were the largest single national bloc among the foreign-born here in 1849; next to them in numerical strength came the people from the British Isles,—the English, Scotch, and Welsh; and close to them in numbers came the people who had fled from the numerous countries that comprised the Germanies. Most of the immigrants who came into the prairie land of the Illinois Country and stayed were of the Catholic Faith, so that the services and accommodations provided by the Church here were hardly ever able to keep up with the growing demand. After all, the diocese was only five years old in 1849.

The Irish and the Germans settled north of the River, and since there was only one Catholic Church in this vicinity, all were forced to attend Saint Joseph's Church which stood on the north-east corner of Chicago Avenue and Cass Street. Some, who could not understand the German sermons at Saint Joseph's, began to attend Mass and Vesper services in the student's chapel of the University. Father Kinsella, the President of Saint Mary of the Lake, realized that these souls needed a parish church of their own. Plans were drawn in 1848 for the construction of a wooden chapel on the grounds of the University. On November 18, 1849, Bishop Van de Velde dedicated

the new chapel of the Holy Name. This first frame church was erected at the corner of Cass and Superior Streets, on the south-east corner of the square.

But in a short time this also proved inadequate to accommodate the increasing number of parishioners, so the chapel was enlarged. In 1851 a second church was built by Father Kinsella on State Street, between Huron and Superior. The Parish then included all the English-speaking people north of the River.

Bishop Van de Velde, probably by temperament and age, was given to greater realism and less optimism than his predecessor. It is well for us to reflect upon the hardships that the pioneers in Catholicity endured in this Middle America in order that the seed of religious living might be planted deep and grow into a flourishing, long-enduring plant.

Almost at the time that the Chapel of the Holy Name was dedicated, the Bishop wrote in a report to Europe: "Poverty is so great (here) that there is not a single parish, even among those longest established, which is sufficiently provided with the necessary equipment for the celebration of the sacred rites. A single priest has sometimes eight parishes to attend, and as he has for those various stations only one chalice, one missal, one chasuble, one alb, one altar stone, he must perforce carry all these articles with him, however long and distressing be the way. As to monstrances and ciboria, such things are almost unknown in the diocese. Thus far, in all the parishes, ranging through 3,700 English miles, which I have visited, I have seen only three monstrances and five ciboria. In default of sacred vessels they reserve the Blessed Sacrament in a corporal or else in a tin box or porcelain cup."

The extreme poverty of the parishioners and the urgent needs of the church kept Bishop Van de Velde on the road pleading for aid to maintain the institutions of the diocese. For besides the orphanages, he inaugurated the first hospital, under the care of the Sisters of Mercy, and many, many free schools, and new parishes throughout the diocese.

Under the barrage of anti-Catholic bigotry that was stirred up following the War with Mexico in 1848, and the revolutionary upheavals in Europe the same year, Bishop Van de Velde organized the first Catholic newspaper in Chicago in 1852. He himself was the unannounced editor, and made most of the editorial comment. It was an exceptionally well written, and attractively laid-out weekly, and so well did it defend the Catholic position on doctrine and the questions of the day, especially in the fight for tolerance, when the Catholic was the sole target of all the Nativistic American bigots together, so that within a few months after the paper's appearance there

was a noticeable change in the cheap, slurring policy of the opposition journals.

Since the greater number of the parishioners of the Holy Name Parish in the beginning were "folks from the old sod," they were very enthusiastic in support of a cause that was presented to them in the Spring of 1853. The Rev. Robt. Mullen came to this city to beg for donations to aid in the establishment of the projected Irish University. On Saturday, April 2, a piece appeared in the Chicago Democrat, announcing that "the Rev. Robt. Mullen, a delegate from the Committee of the Irish University will preach on Sunday next, the 3rd inst. at 10½ o' clock in the Church of the Holy Name at the North Side. A collection for the University will be made after the sermon." In all, that day the Irish representative received some \$300 from the poor people of Chicago who remembered their native land with generous hearts and hands.

By that time the congregation of the Church of the Holy Name had grown so large that it was necessary to have four priests stationed there, the Very Rev. Jeremiah A. Kinsella, the Rev. Wm. Clowry, John Breen, and Lawrence Hoey. On August 3, 1853, a Wednesday afternoon, at 4:30, Bishop Van de Velde laid the cornerstone of the new immense brick church of the Holy Name that was under construction at the southeast corner of State and Superior Streets. The occasion was one of jubilation for the people of the Parish. The Most Reverend Michael O'Connor, Bishop of Pittsburgh preached the sermon, and his text for the occasion was: "He is the Saviour of His Body, we are members of His Body, of His flesh and of His bones." The new Church measured 84 by 190 feet. The steeple was planned to be 245 feet in height. The material of which the church was built was Milwaukee brick, the style of architecture was Gothic, with windows of stained glass, representing scenes in Biblical history. The building was to cost \$100,000 when completed. That was a staggering sum in those days, yet the only list extant of any contributors to it reveals the unlimited generosity of the working men and women of that time.

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(To be Continued)

Excerpt from the very last page of the "Western Tablet," for Saturday, Oct. 29, 1853. It is the last copy of the paper extant.

The laying of the cornerstone of that church of the Holy Name, one of Chicago's earliest monuments of ecclesiastical architecture, which was swept away in the great fire of 1871, was almost the last public function of Bishop Van de Velde. For, ever since his first petition to resign had been rejected, he did not cease to petition first one and then the other to use their good influence to have the burden of the episcopacy lifted from his drooping shoulders; finally, after numerous refusals he had direct and personal application to the Holy Father himself, and although there were many rumors that the few refractory clergymen of the diocese (who were stationed, incidentally at the parish of the Holy Name) were the principal cause of his

removal from Chicago, such was not the case at all. Long before any disagreement arose, he had sought to be restored to the Society of Jesus and to be moved to some climate where he might survive. It was even said that he disapproved of the expensiveness and spaciousness of the latest church of the Holy Name, so much so that it provoked his departure, but that likewise was far from the truth.

In consideration of his failing health, the Sovereign Pontiff transferred Bishop Van de Velde to the See of Natchez, Miss., and he left the City of Chicago, with many a heavy heart that was loth to see him go, on Nov. 4, 1853.



Bishop Anthony O'Regan



Bishop O'Regan

On the assumption that the rector of a seminary should have the requisite of the episcopacy talents, in July of 1854 the Vatican sent documents of appointment to Father Anthony O'Regan. The third ordinary of Chicago was at that time president of a seminary on the outskirts of St. Louis. He had come there at the invitation of Bishop Kenrick, from Ireland where he had been born in 1809. Having studied and having been ordained at Maynooth he had made quite a name for himself as successively professor and then president of the diocesan college of St. Jarlath's. While still in Ireland his reputation spread to the United States and he was asked to take charge of a new college at Carondelet which belonged to the diocese of St. Louis. He was known personally to Bishop Van de Velde who recommended him as his successor when in Rome on the trip that occasioned his transfer to Natchez.

Once informed of his selection as new ordinary of Chicago he demurred on the grounds of poor health and lack of proper ability. But his objections were set aside and Bishop Kenrick proceeded with his consecration on July twenty-fifth of 1854. Worry and anxiety induced a siege of sickness and it was not until September the third that he was installed at St. Mary's.

Chicago had mushroomed in the preceding years; until it had become a metropolis of sixty thousand. The wagon road and canal had fallen into recent disuse due to the advent of the railroads which changed the city overnight into a transportation capital. Yet with business booming all around Bishop O'Regan found church construction at a standstill. The episcopal residence was still the one story cottage that witnessed the death of Bishop Quarter. Work on the new cathedral had come to a standstill and many other needed buildings were no more than lines on a drawing board.

The new ordinary began to remedy this immediately. The cathedral was roofed and occupied. At the corner of Michigan Boulevard and Madison Street he built a lovely home into which he moved. The great Fire wiped out these signs of his industry only a few years later.

The Catholic cemetery stood well within the corporate limits of the city and he was asked to close it to future interments. Accordingly he began to search the countryside for a suitable site for the dead. One day, he and a lay companion walked for several hours up and down dusty roads until he selected and acquired the extensive property of the present Calvary cemetery. Such a direct manner in dealing with a problem is remarkable in such a retiring bookish man as Bishop O'Regan.

A particular friend of the new bishop was the famous Missionary to the Western Indians, Father De Smet. Early in 1856 he had begun to inquire of this Jesuit acquaintance if there were a possibility of the Society staffing several Chicago churches. Father Arnold Damen came to the city that summer to preach several missions and to examine the prospects of a new parish. He was dissatisfied with the suggested site of Madison Street and Ogden Avenue because of its dearth of Catholic families. Instead he acted to purchase a block of property at Twelfth Street and Blue Island Avenue. In the ensuing years, there sprang up on this spot a multiple organization: church, parochial school, college, and St. Ignatius High School.

Although scholarly and industrious, Bishop O'Regan was not particularly talented in dealing tactfully with personnel. He recognized this as a fault, especially on the occasion of his disagreement with the faculty of the University. At approximately the same time, a French Canadian priest of the diocese, Father Chiniquy by name was stationed in the neighborhood of Kankakee. He caused no little trouble to the bishop, became an acute disciplinary problem and suffered the punishment of excommunication. The people of his parish resented what they considered the harsh and high-handed treatment of their priest and consequently they were led into a miniature schism. Bishop O'Regan worked carefully and long to heal this breach, and was rewarded with success. But the affair so tried his tact and

diplomacy that it exhausted him and he resolved to resign the diocese feeling quite helpless to cope with more of such problems.

In 1857, he visited Rome and received permission to resign, becoming instead titular bishop of Dora and making his actual residence in the outskirts of London. During the remaining years of his life he appeared in public as the assistant to the famous Cardinal Wiseman at ecclesiastical ceremonies. Several of the Chicago priests visited him while abroad and reported favorably on his happiness and contentment. Finally, he passed away on November the thirteenth in 1866, aged fifty-seven years. His interest in the diocese continued to the end, for his will provided for the erection of several burses to supply priests for the city of Chicago.

Bishop O'Regan took up his residence in Chicago on September 3, 1854. As he looked over conditions in the Diocese, he found several matters demanding urgent attention. One was the case of the new Church of the Holy Name. Work on its construction was at a standstill due to lack of funds; it wasn't even under roof, and in that condition, the weather might severely damage the building that had already been finished. Besides that, the city government was threatening to close the Catholic cemetery, since the city had grown to such a size now, that the cemetery, once far outside the city limits, was now enclosed within them. Bishop O'Regan then purchased the property along the lake shore where Calvary Cemetery is now situated, and it is remarkable that the site selected by the Bishop, who took a hike out that far to find just such a setting.

. . . and the
Holy Name Parish

Bishop Van de Velde had tried numerous times to obtain the services of the Jesuits to aid him in the management of the diocese; he even planned to turn the University over to them when they would be able to furnish the faculty. But because of a serious shortage of manpower, the Jesuits were never in a position to accept his generous offers. It remained to Bishop O'Regan to succeed in that matter, and once the Fathers of the Society were established here in the city, they enjoyed a success in the world of religion that was probably never equalled in any city in America.

In the Summer of 1856, the Reverend Arnold Damen, S.J., assisted by three other Jesuits, conducted a series of missions in Chicago at the request of Bishop O'Regan. The spiritual efforts of these priests were attended with gratifying results, as retold in the Saint Louis Leader: "The zeal, the piety and labors of Father Damen, and his practical and persuasive eloquence, have won for that eminent servant of God the love and veneration of all our citizens, Catholic and Protestant. None of the churches could accommodate the multitude that crowded in from all parts of the city. The Cathe-



dral with its galleries newly put in, being found altogether too small, the mission was transferred to the large enclosure on the north side, known as the Church of the Holy Name, and here, as if nothing had been previously done, a new harvest of souls is found already mature."

Not only were the missions appreciated by the clergy and laity, but Bishop O'Regan himself expressed gratification and took advantage of the presence of the Jesuits to renew the invitations formerly extended to establish the Order in Chicago. Father Damen, knowing the attitude of the Superior of the Order, expressed himself to the Bishop as disposed to accept the invitation, and began at once on his own account an investigation, especially with a view to determine a suitable location for a new parish.

The Bishop offered the still unfinished Church of the Holy Name in the most promising part of the city of Chicago to the Jesuits but Father Damen was more disposed to start an entirely new parish, preferably on the West side, where large numbers of Irish Catholic immigrants were finding homes. Bishop O'Regan had invited the Jesuit Fathers to take over the pastorate of the Church of the Holy Name in order that it might be a wedge whereby the Jesuits might shortly take over control of the University in connection with it. Before refusing the Bishop's offer, the Jesuits examined the situation of the parish of the Holy Name thoroughly, and finding the financial arrangement very unpromising, what with a large debt to be paid, they declined the offer. Father Damen picked the new location, and that was the foundation of what may have been shortly after that the largest parish in the United States, the parish of the Holy Family, with its church on Roosevelt Road.

Only by persistent and laborious efforts was the Bishop able to carry

Reverend Arnold Damen, S.J.



the Diocese through the financial slump that lay over the country in the period when he was in charge. Contributions were sought from many sources to aid in completing the as yet unfinished Church of the Holy Name. The controversy between the Bishops and the pastors of the Church, inherited from the preceding episcopate, continued for a few years, until finally, in January, 1855, "at the request of the Bishops," Fathers Kinsella, Clowry, Breen, and Hoey resigned their charge as priests of Holy Name, and severed their connection with the University. The removal of the clergy was not satisfactory to many of the parishioners, and on Wednesday evening, January 17, a meeting was called in North Market Hall for the purpose of expressing their adverse sentiments. A series of four resolutions was passed, the substance of which was as follows:

1. They expressed confidence in the priests that had been removed.
2. They pledged themselves to assist in completing the new church if the priests were permitted to return.
3. They expressed their profound respect and reverence to the Church and the Bishop, but at the same time appealed to the Holy See.
4. They appointed a committee to draw up a statement of their grievances and forward them to the Pope at Rome.

Nothing matured from the meeting, and all four priests went East and offered their services, three to the Bishop of New York, and one to the Bishop of Trenton.

When Father Kinsella and his associates of the University withdrew from the enterprise, Bishop O'Regan had tried to get the Jesuit Fathers to assume its responsibility, but without success. The urgency of the situation compelled him to reopen negotiations with the Fathers of the Holy Cross, who had been approached on the subject by predecessor, Bishop Van de Velde. Bishop O'Regan made a personal trip to South Bend and prevailed upon the Fathers to take a fifty year lease on the University property and building at an annual rental of \$2100. The lease was signed August 4, 1856, but the Fathers stipulated that they would conduct a preparatory day school only, and not an institution of collegiate or university level.

Father G. B. Kilroy was the first President during the period that the Congregation of the Holy Cross had charge of the school. But the national panic of 1857 increased the financial burdens of the institution to an intolerable degree. A collection was ordered taken up throughout the city to aid the University; the Bishop thought that this drive would bring in the necessary sum of one thousand dollars which was urgently needed to keep the University open. Instead, the collection amounted to only sixty dollars. The Holy Cross Fathers, feeling then that they were faced with an insur-

mountable handicap resolved to discontinue their educational efforts for the diocese for the time being and return to Notre Dame. At the close of the school in 1861, they handed their resignation to Bishop Duggan who accepted it reluctantly, but with the full realization of the unequal struggle they had been faced with.

Bishop O'Regan saw to it that, before he himself relinquished the control of the Diocese, the Church of the Holy Name was under roof and occupied for Sunday services. The first Mass in the new Church was celebrated on Christmas Day, 1854.

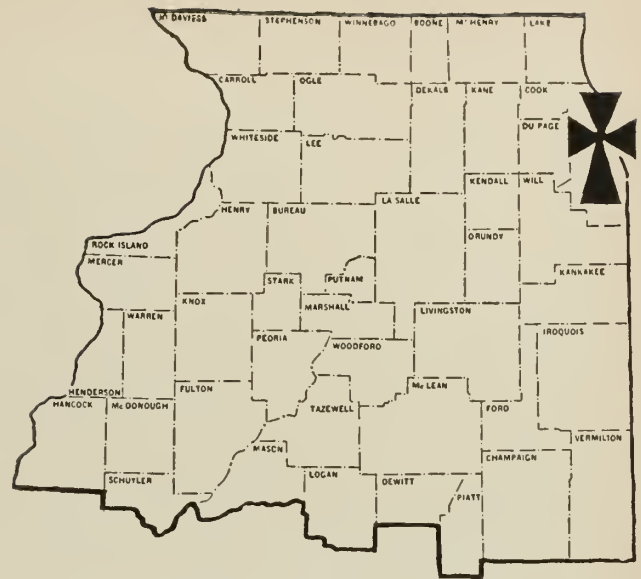
The bitterness and strain connected with the completion of the structure contributed to the Bishop's uneasiness of mind. His health was not robust enough to withstand the undermining forces of the Lake climate. He petitioned the Holy See to accept his resignation, and finally, only after personal recourse to the Holy Father, was his resignation accepted. Bishop O'Regan relinquished his authority in 1857, and thereupon retired to Michael's Grove, Brompton, London, where he spent the remainder of his days.

Holy Family Church





Bishop James Duggan



Bishop Duggan

Father James Duggan as a priest, not a bishop, became the head of the diocese of Chicago. This occurred while the see was vacant due to the resignation of Bishop Van de Belde. Although only twenty-eight at the time his competence in dealing with such a difficult task mirrored his many talents and foreshadowed his future appointments.

His father was a clothier in Maynooth, Ireland, and here James was born on May the twenty-second, 1825. Being raised in the shadow of a major seminary was perhaps a great influence in his life, because he made his early studies at an ecclesiastical school in Ballaghadareen. But before he was ready for Maynooth an invitation came from Bishop Kenrick of St. Louis whose need for priests and seminarians was apparent. So, as a young student he immigrated to this country entering St. Vincent's College at Cape Girardeau in 1842.

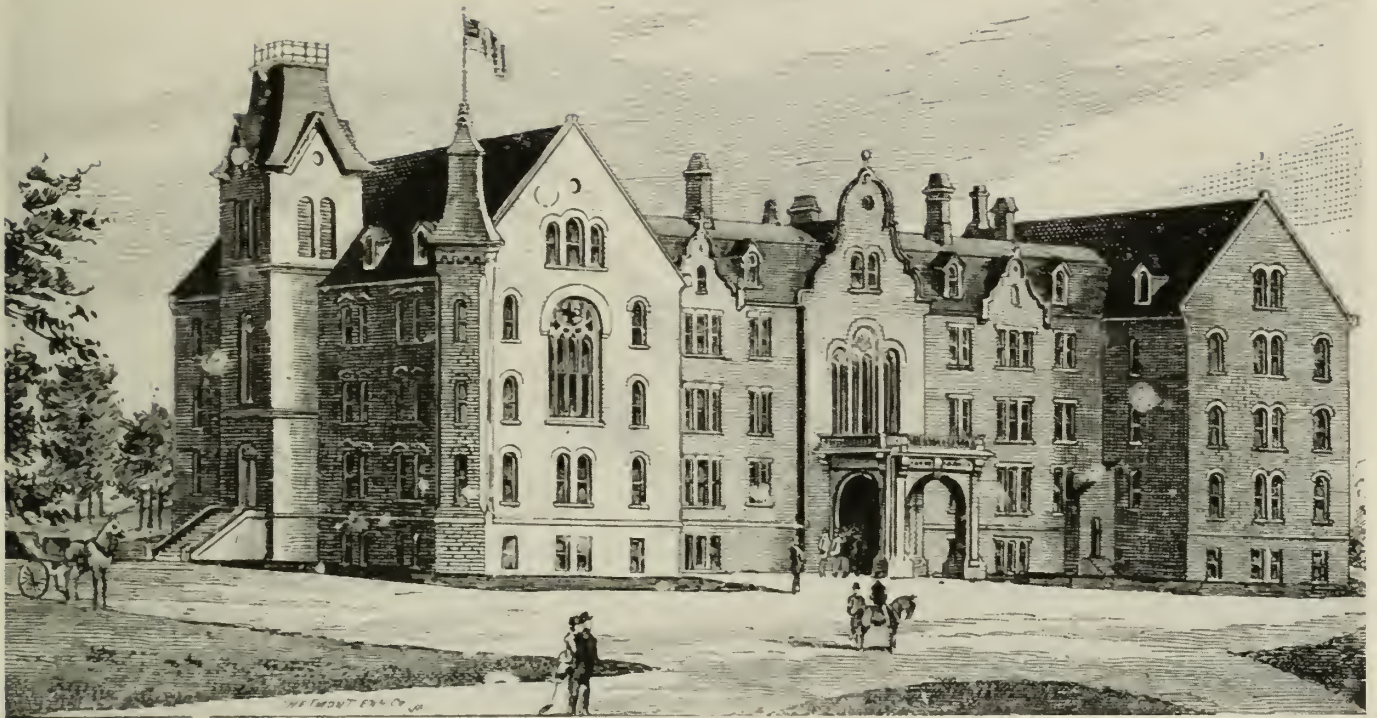
Upon his ordination in 1847 he was assigned to the Cathedral of St. Louis where he earned a reputation as a scholarly and eloquent orator. After only six years experience in the priesthood he was sent to take care of the diocese of all northern Illinois. Though still in his twenties at this time he handled church affairs with such skill that the then Archbishop Kenrick said of him: "Worthily would Father Duggan fill the position, but he has not been long enough in the priesthood to be a bishop."

In 1857 Father Duggan returned to St. Louis and was made pastor of the Church of the Immaculate Conception and Vicar General of the Archdiocese. That same year witnessed his consecration as coadjutor to the Archbishop. Nor was he raised to the episcopacy long before Rome placed him in charge of a titular see. Less than two years after his return home he was appointed to return to the people of Chicago as their bishop. The official documents followed him here to St. Mary's and he became the fourth bishop of the young diocese. He was only thirty-four years old when he accepted the burden when it had proved too heavy for two of his predecessors. The great number of friends he had won during his former administration gave him sufficient confidence to accept this formidable responsibility.

The intellectual brilliance of the young prelate attracted the attention of men of national repute. And the reception into the Church of a number of these individuals at the hands of the bishop brought prominence to the growing city. Ex-governor Bissell of Illinois was buried with the last rites of the Church at the state capitol. The vanquished half of a pair of world renowned debaters, Stephen A. Douglas, was instructed and baptized by Bishop Duggan. This was shortly before the death of the famed "Little Giant," on which occasion the bishop's funeral eulogy was highly praised and quoted by the nation's press. Spurred on by the interest of their leader a number of laymen banded together in an effort to bring learning and understanding into their homes. The Catholic Institute was founded whose purpose was to sponsor lectures by prominent people of national or international reputation. Among the many who graced their forum were the historian James B. McMaster, the philosopher Orestes A. Brownson, the labor leader John Mitchell, and the Rev. Donald McLeod.

Bishop Duggan's episcopate was noted particularly for his conduct in the War between the States. It was only two years after his installation that President Lincoln called for volunteers. The sympathies of the bishop were definitely pro-Union and thus he became one of Colonel Mulligan's strongest supporters in the organization of the Irish Brigade. He released priests to serve as chaplains to the troops, assigned Sisters of Mercy to nurse the wounded, and took an active part in the war relief organizations of the day.

But the strain of the strenuous war days played havoc with his health. One might consider him a war casualty for the increased demands of the long, drawn out conflict impaired his delicate constitution. During the latter days of his administration this strain began to tell and certain controversies which arose in the diocese can be considered the signs of his failing health. Realizing his serious medical condition he resolved to go abroad for a rest. In company with several clerical friends he toured Austria, stopping for



University of St. Mary of the Lake Rebuilt by Dr. McMullen in 1864

quite some time at Carlsbad. But the trip did no more than postpone his eventual collapse which occurred shortly after his return home. He entered a hospital run by the Sisters of Charity which was located on the outskirts of St. Louis. Here he lingered in poor health for many years until his death on March 27, 1899. A regrettable end to such a distinguished career.

Upon the resignation of Bishop O'Regan, the Most Reverend James Duggan, the Coadjutor Bishop of Saint Louis, was sent to Chicago to take charge of the diocese. He was not unfamiliar with the city and the state of religion here for he became acquainted with the needs of the area when he acted as administrator before Bishop O'Regan ever came to Chicago.

Although he was formally installed in Saint Mary's Cathedral the Church of the Holy Name, because of its size and grandeur, was used as the Cathedral in his time.

When Father Roles became pastor of Holy Name in 1863, he undertook, with the permission of Bishop Duggan, to add the interior decorations which

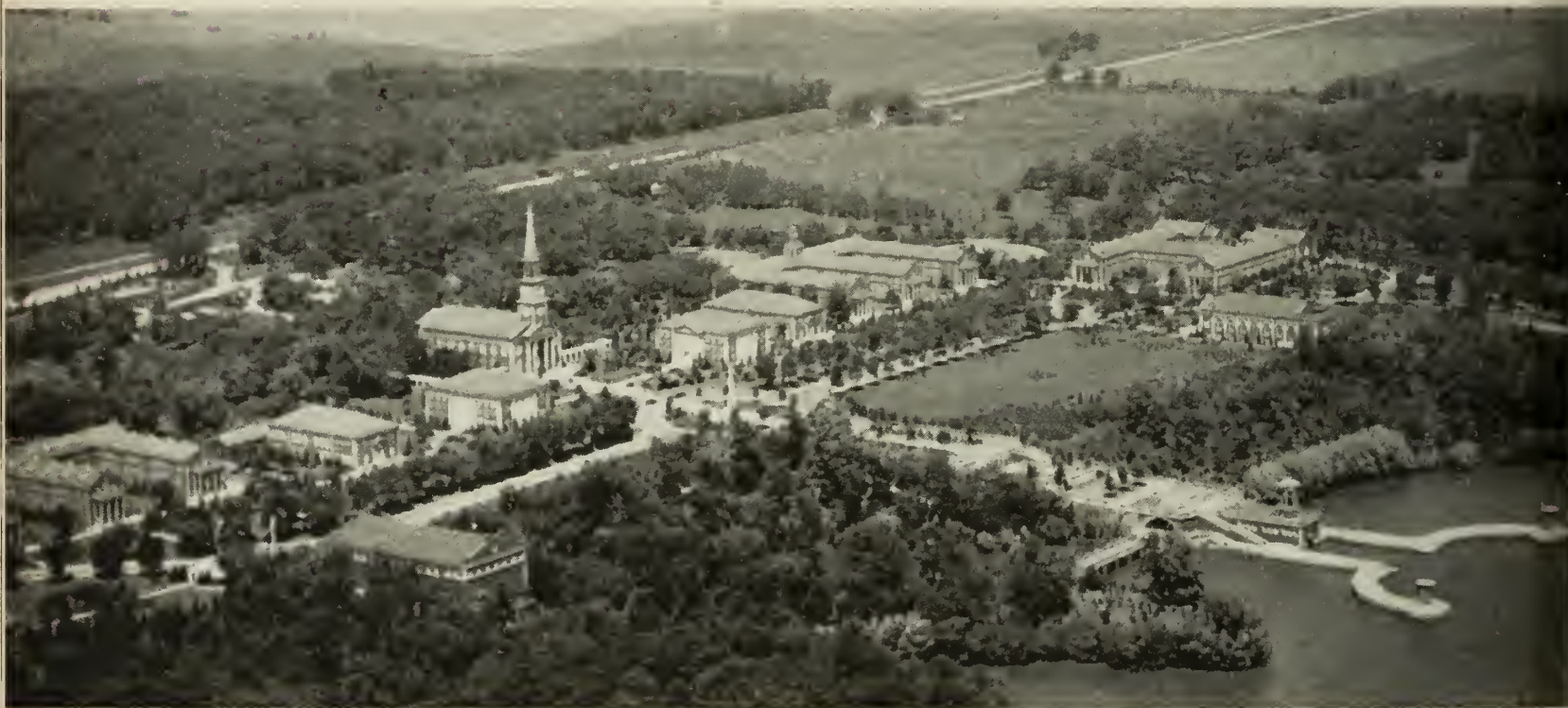
... and the
Holy Name Parish

others had left incomplete. He installed the main altar and two side altars with their screens, the altar railing and the pulpit, all in hand-carved black walnut. He also started to build the steeple which was originally planned. This was still in progress when the Church of the Holy Name was burned to the ground in 1871.

Bishop Duggan undertook to reorganize the entire arrangement of the University, and a second spring seemed to dawn upon the institution, when the perspicacious young prelate appointed Doctor John McMullen, but recently returned from his studies in Rome, as President of the University. He associated with him in the task assigned four of the ablest lay professors in the West; they opened the institution in the Fall of 1861 to some 110 students. To provide quarters adequate to the need, a new and large brick building was constructed, actually only the south wing of the more spacious plans, but it was the finest building of its kind for educational use in that day.

The institution was reorganized completely on a university model, and professional schools of law, medicine, and divinity were added. The school of medicine was none other than the pioneer institution of medical instruction in the city, Rush Medical College, in the building of which, a few blocks away from the University grounds, all the medical classes were conducted.

The University of St. Mary of the Lake at Mundelein, Illinois, Today



On the faculty of the University were Father James B. McMullen later Bishop of Davenport, and Fr. P. W. Riordan, the future archbishop of San Francisco. Together the faculty members made various lecture tours seeking funds for the support of the University, but it was begotten in grave financial difficulties and through the cycles of boom and bust it was not able to pass beyond the stage of constant financial embarrassment. So, with dramatic suddenness the University closed its doors early in the year 1866. The President, Dr. McMullen, broke down and cried as he revealed the unavoidable step that lay ahead for faculty and students. The Seminary remained open but a few years longer and finally that too succumbed to the financial pressures and closed its doors. Thus the great University which was the dream of Bishop Quarter and Father Kinsella never came to realization. Were it not for the rapid growth of the Church in Chicago, and the frequent demands for collections and contributions to help build the numerous churches erected during these times; were it not for the numerous depressions and the Civil War, the University of Saint Mary of the Lake would have grown into the finest institution of learning in the United States. But the dream of a great university was not forgotten. Cardinal Mundelein, acting on the authority of the original charter of 1845, once again opened the doors of the University of Saint Mary of the Lake in Mundelein, Illinois, as the Diocesan Seminary in 1927.



Bishop Thomas Foley



Bishop Foley

Thomas Foley was the first of Chicago's bishops to be born in America. All the others had been natives of Ireland or of the Continent. It was a sign of the growing maturity of our nation that one born and reared on our own soil should be trusted with such a position of authority. Rome, the Timeless City, publicly acknowledged that the United States had come of age, that we were able to provide our own leaders.

Thomas was born to the Matthew Foleys of Baltimore on the sixth of March, 1822. When he was ten his parents sent him to attend St. Mary's College at Emmitsburg in Maryland where the name of Bishop Quarter honored the list of alumni. Here he remained for eight years until he received the degree of A.B. Upon graduation he entered the seminary attached to the same school and was ordained by Bishop Eccleston on the sixteenth of August, 1846.

The trying and varied activities of a missionary were his first assignment. For eight months the newly ordained priest had the sole charge of Montgomery County in Maryland with its four churches and its thinly scattered parishioners. The long rides between mission stations, the difficulties in getting to see his people, the lack of regular meals, all these were excellent

training for an episcopal candidate. A good deal of his later success in handling priests came from his understanding of the difficulties under which they labored. And this was gained in large part through his first parochial experience.

From Montgomery he was changed to Washington, D.C., where he worked for two years as an assistant at St. Patrick's Church. Then in 1849, Bishop Eccleston called him back to the Cathedral in Baltimore where he remained in various positions of authority for twenty-one years.

When Archbishop Kenrick came to Baltimore as ordinary in 1851, Father Foley became his secretary and Chancellor of the archdiocese. When the doctrine of the Immaculate Conception of the Blessed Virgin was defined he was present in Rome. And, when the Plenary Councils of the American Hierarchy convened in his native city he served both as secretary and notary. On a later occasion when Archbishop Spalding made a visit to Rome he became administrator pro tempore of the see of Baltimore. It was his success in handling this complicated office that led to his selection as Vicar General of the Archdiocese. This variety and progression of ecclesiastical positions recommended him highly to those who sought a successor for the unfortunate Bishop Duggan.

For dignitaries of the Church are accorded the honor offered to him in the year of 1869. Before letters of appointment were drawn up, he was asked if he would accept the position of coadjutor bishop and administrator to Chicago and northern Illinois. As we have seen from the history of his predecessors the offering of such a choice to an episcopal candidate is very unusual. Normally Rome presumes the acceptance of the priest in question and merely appoints him. It is a credit to the courage and confidence of Bishop Duggan that he accepted the "hard luck diocese" of his day when he could have easily and gracefully declined. And so, on the tenth of March he was installed at the church of the Holy Name, thereby becoming the spiritual ruler of well over three hundred and thirty-five thousand souls.

The executive experience that he acquired as a chancellor and vicar general was invaluable to him in this new position. Many of the problems which had perplexed the previous prelates were a simple solution to the right individual. The former were of academic nature and discipline; the latter was blessed with some twenty-three years of work largely concerned with handling priests. An indication of his ability is the founding of fifteen parishes, a hospital and several schools and asylums, all in the years of 1870. He was the right man for a difficult position.

Only forty years before this, Chicago was little more than an Indian name. There were seven cabins on the spot, owned by Beaubien and his

neighbors. But in less than a half century that little strip of land bordering on Lake Michigan was worth sixty-two million dollars. It was crammed chock full of factories, mansions, hotels and tenements. Dance halls rubbed their eaves up against hospitals and schools. Business property sold for a thousand dollars a front foot. Then, on October the ninth of 1871, most of this was turned back into the wilderness from which it had been made. The great fire of Chicago turned the heart of the diocese into charred wood and scorched stone and shattered dreams.

The bishop was not in the city during the Fire. He had gone to Champaign to administer the Sacrament of Confirmation. On his return he found that there had been a million dollars' destruction done to the property of the diocese. These must have been dark and dismal days. Frontier conditions returned to a thriving metropolis overnight. There was a lack of churches, a lack of schools and hospitals, a lack of everything except people in need. But there is no record of discouragement in the pages of history. Instead we read that Bishop Foley began immediately the work of reconstruction.

In just a few short hours the years had turned back and the days of Quarter and the makeshift overcrowded churches had returned. Suffering was very common. Businesses had been wiped out and many were without employment. Almost fifty thousand people left Chicago during that terrible year either to return East to their relatives or to look for their futures in the West. But during that same year twice as many new workmen or store-keepers or professional men moved into town to help with the enormous task of rebuilding.

But reconstruction takes money and the Catholic Diocese of Chicago although solvent, was not able to buy sufficient brick and lumber and mortar to repair the extensive damage. So Bishop Foley began by sending priests to all Catholic centers up and down the face of North America. From New York to California they told the story of the disaster from every pulpit and it was not long before contributions paying the overdue construction bills. From New England and Maryland, from Pennsylvania and St. Louis came donations of food, clothing and money. And in but a short time the ashes were swept from the old sites and new buildings grew once again.

A temporary structure of planks was thrown up along side the old church of the Holy Name which served the people while the new and present structure was erected. Nor were churches alone the object of his reconstruction. He managed somehow to set aside some forty thousand dollars to build an orphan asylum, a sorry necessity, particularly after the recent widespread tragedy. Buildings to house the nuns and Magdalens of the House of the Good Shepherd also received high priority from his office.

The beautiful episcopal residence, completed only a few years before was demolished in the Fire, but the bishop saw no urgent need to rebuild it. Instead he was quite content to live in a rented house, desiring to care for those his charges before he concerned himself with his own needs.

Under his eye the diocese showed a remarkable resiliency and vitality. Perhaps this could be due in part to the introduction of new orders of religious at this time. Responding to the invitation of the bishop, the Franciscans, Servites, Viatorians, Lazarists, and Resurrectionists all established monasteries and foundations and began their work of teaching and parochial activity.

In 1872, Bishop Foley requested Rome to divide once again the see of Chicago because he felt that the territory was too large to be adequately served. The Rev. John Lancaster Spalding received letters of appointment as first bishop of the new diocese of Peoria.

In 1877, a Synod was announced and held at which the statutes passed at previous meetings were confirmed, rural deaneries were erected, ecclesiastical judges appointed, clerical conferences scheduled and the appointment of the Rev. John McMullen as Vicar General was announced. At this time it seemed that the Church had recovered from the severe damage it had sustained, and that the bishop could relax a little from his constant and tireless work. It was just at this time in 1879 that he contracted a serious illness.

He had gone to Baltimore on family business while suffering from a heavy cold. The long trip complicated his illness and upon his return to Chicago he was incapacitated by an attack of pneumonia which finally proved fatal. At three o'clock in the morning of the nineteenth of February, having been prepared with the Last Rites, and having appointed Father McMullen the administrator of the diocese, he passed from this life. Once again the faithful of Chicago suffered a serious blow in the loss of their pious and industrious leader. Fifty-seven years of age, nine years as bishop and administrator of this see, he was buried in Baltimore in 1879.

Holy Name Church Is Reduced to Ashes

October 8, 1871, was a warm, quiet day. Chicago, which had very little rain in two months, was having a parade, honoring the firemen of the city. In this parade could be seen the repaired and worn fire equipment. In the years past, due to the heroic and efficient team-work of the Chicago Fire Department, destruction by fire had been kept to a minimum.

In those days, Chicago was made of wood. And on that hot day, the wood was dry, as dry as the wind that blew across the prairie and out into Lake Michigan. The prayer on the lips of all Chicagoans was for rain, which

would drench the arid land, the highly combustible houses, and put an end to a series of small fires that had plagued the city for the past month.

About nine o'clock that evening, a new fire started somewhere in the vicinity of De Koven and Clinton Streets, in the west district. The cause of that fire supposedly was Mrs. O'Leary's cow. The wind, which had been increasing since early in the afternoon, carried the fire quickly into and through several city wards. There was little promise that the fire would be brought under control before early morning.

By morning the fire was raging eastwards towards Lake Michigan. As one eyewitness said: "The fire walked across the water." It raced toward the bustling business section in the downtown area. All the people took what they could on their backs and set out for the lake, or for the north side of town. Those who reached the lake, walked in the water up to their hips. Wagons with furniture and baggage were driven into the water as the fire neared the edge of the lake. Saint Mary's Cathedral, the Convent of the Sisters of Mercy and Xavier Academy were destroyed as the fire swept on. The flames soon reached the Bishop's House, and quickly burned it and all its precious contents. Bishop Foley was out of town, administering the Sacrament of Confirmation in Champaign, Illinois.

And then the wind shifted to the north. The crowds were still rushing northwards across the Rush Street bridge when it caught on fire. The flames destroyed everything in their path; nothing could be done to stop them. Early on the morning of the 9th of October, the Church of the Holy Name





was demolished. As one eyewitness relates: "I went to the corner of State Street and Chicago Avenue to see how the fire seemed across the bridge. As I stood there the great unfinished spire on the Church of the Holy Name began to lurch eastward in the terrible heat, and as I watched, it went down with a great crash on the roof of the Church. In an instant the roof was ablaze. The building seemed to melt down in from three to five minutes."

That same morning the Academy of the Sisters of Charity, Saint Joseph's Orphan Asylum, formerly the University of Saint Mary of the Lake, and Saint Joseph's Church and Monastery caught fire. Northwards the flames swept, driving before them the stricken thousands of homeless people, sparing nothing in its path. To stand still would be to die a horrible death.

On the evening that the fire started, Father McMullen, the pastor of Holy Name, had called at the home of Philip Conley, an old and trusted friend, to consult on business referring to assessment of the Holy Name property. He said afterwards: "We heard a great noise in the street, and on looking out of the window for the cause, I was startled at witnessing an illumination as if the whole city were on fire. I heard the roaring of the flames, and saw a multitude of people carrying household goods and rushing towards Rush Street bridge; I started on the run with the others and by the time we reached

the bridge it was burning." He realized the coming disaster. In a vivid way he described some days later how the flames would rise several hundred feet high and roll in billows for blocks ahead. By the time he reached the Church the unfinished spire was in flames. He rushed in, took the Blessed Sacrament with him, and then hastened into his residence. After he reached the corner, he turned back to see the residence crumble. The Sisters of Saint Joseph guided the little children out of the orphanage and fled over North Avenue to the western prairies as the only place of refuge.

By 7 o'clock on Monday evening, the 10th of October, the great fire was over, but only after destroying a district three miles long and two miles wide; the area destroyed was bounded on the north by Fullerton Avenue, west by Halsted Street, South by Taylor Street, and on the east by the lake. Chicago had suffered a total destruction as terrible as any war could bring. Some of the inhabitants went to live with relatives and friends, that were fortunate enough to live well away from the area; others stayed in barns, or out in the parks.

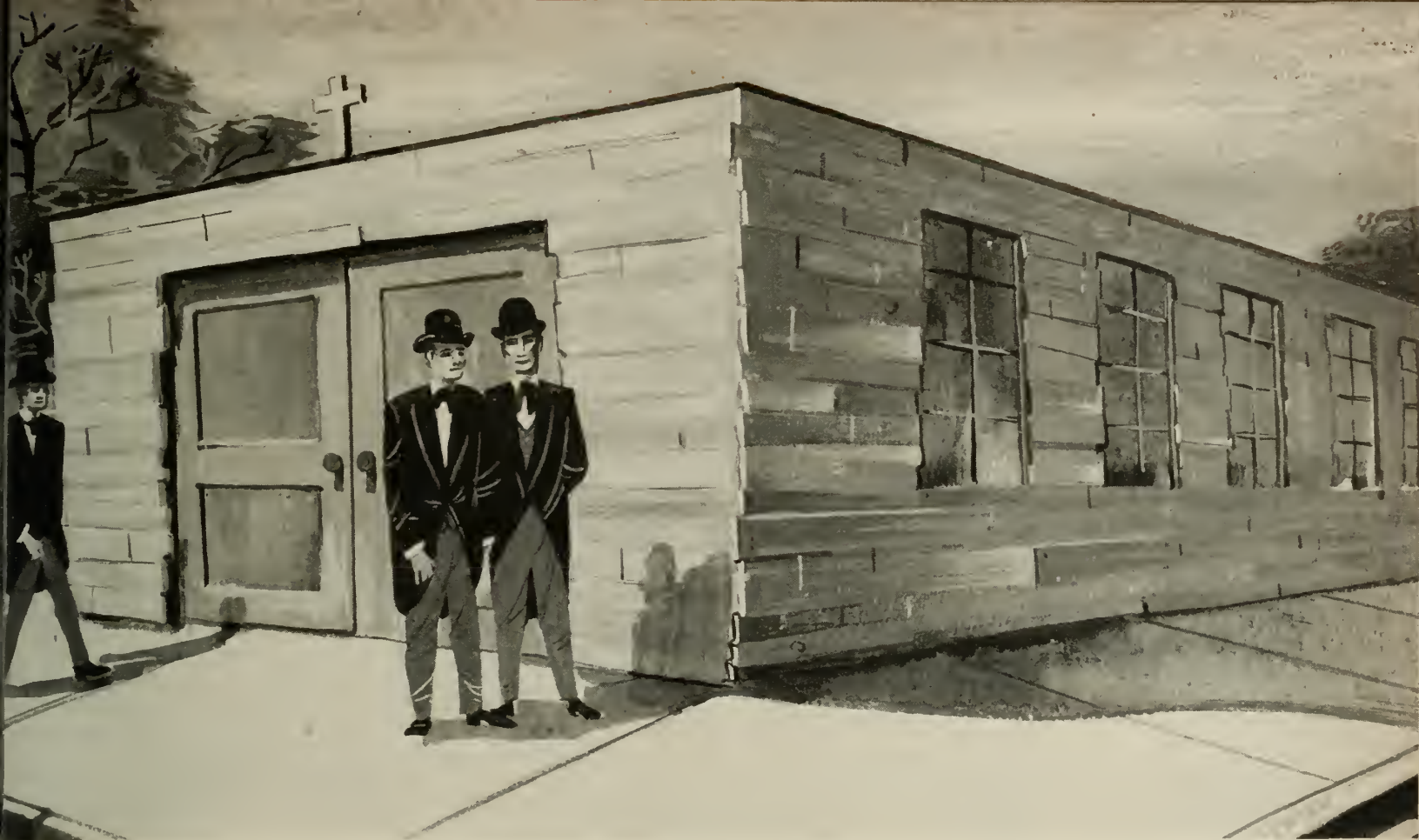
After the fire, the terrifying task of seeking loved ones began. The injured had to be cared for, and the dead had to be buried. Bishop Foley hurried back to town to help his priests in their sorrowful tasks.

It was 2:30 A.M. Tuesday morning when Father McMullen walked into Saint Columbkille's Rectory. He was scarcely recognizable; his face was black with smoke and dust, his clothes stained and torn, a hat which he had picked up somewhere covered his head. His first words were a prayer: "Thank God, all are safe. I went back to the Holy Name; its walls are standing; the Church looks like a spectre in that dreary waste—all is gone." He said that as he stood there amid the smoking ruins of the Church and looked over the great destruction of his many works, the nothingness of man's ambition and power came forcibly to his mind. No vestige of his energetic labors was to be seen; he could no longer point with pride to those monuments which were once his glory.

Holy Name Church was no more. The grand structure which was the source of much sorrow to many bishops of Chicago was completely wiped out. The magnificent University of Saint Mary of the Lake was reduced to ashes.

But God in His Divine Wisdom had greater plans. A new and greater Church would be built—and this time, finished. The University of Saint Mary of the Lake would rise again, not hampered by debts. Like the Phoenix, rising out of its own ashes, Chicago rose again, with better homes and finer Churches. And the unquenchable spirit of Bishop Foley and Father McMullen set about to build the new Cathedral of the Holy Name.





Out of the fire grew a new Chicago, and Bishop Foley was among the planners to make this city greater. He wanted a magnificent Cathedral to stand on the square which before was occupied by the University of Saint Mary of the Lake. Most Catholics lost their homes and personal fortunes so time must pass until conditions were normal in the city and until help came from the entire nation. The Bishop bought the present Old Saint Mary's Church from the Protestants and used that as his Pro-Cathedral until the new building could be built. But the parishioners of Holy Name Church desperately needed a place to hear Mass on Sunday. To satisfy this need a rude wooden structure was built on the corner of Chicago Avenue and Cass Street (now Wabash Avenue) with the entrance on Cass. This long, low building was constructed with new lumber which was brought into the city after the fire, but the two doors on Cass Street were remnants of one of the homes burnt during the fire. One pot-bellied stove, close to the sanctuary, gave the only heat in the Church during the four winters it was in use. The fealty of the parishioners of Holy Name was heroic and each Sunday the "shanty Cathedral," as it was called, was crowded to suffocation. Everything went on with regularity which satisfied the most exacting. And in the collection box each gave generously, looking forward to the day when

The Shanty Cathedral

all would be back to normal and the new Cathedral of the Holy Name would be built.

Few living today remember the Shanty Cathedral. Three living parishioners of that time relate that the building stood on the corner of Chicago Avenue and Cass Street while other sources state that it stood on the site of the present Cathedral Rectory. But it is to the credit of the old-timers that their generosity wiped out the last vestige of the great destruction. The Shanty Cathedral stood only four years until, like a mustard seed, it grew into the present great Cathedral.

The Collection

During the years 1871 to 1874, Bishop Foley and Father McMullen, Pastor of the Holy Name Parish, worked day and night to collect funds to start the new Cathedral. The Church Building Society was formed with Father McMullen as the President. Each year in August, the Society published a list of contributions toward the new building. Despite his constant efforts, during the year from July 1, 1872, to July 1, 1873, only \$6,570.00 was collected. Many of the parishioners were able to give only 50c or one dollar. Many more could give nothing because of their own personal needs. Some of the substantial contributions received during that year were:

Mr. and Mrs. John Prinderville, 333 Chicago Ave.....	\$10.50
Mr. and Mrs. Michael Sullivan, 87 Bremner Street.....	18.00
Mr. and Mrs. John McHale, 6 Huron Street.....	16.00
M. A. Devine, 229 Clark Street.....	23.00
Dennis O'Connor, 265 Kinzie Street.....	25.00

Twenty-five dollars was the highest contribution given by a parishioner. Of the 2,144 persons listed on the report, only 30% gave a donation, and 95% of these contributions were less than \$5.00.

But the Bishop and Father McMullen knew that they could not expect any great help from the people in Holy Name, so the Bishop sent Father Joseph Roles and Father Patrick Riordan to the various dioceses of the United States to preach in the Churches and ask for help to build the Cathedral of Chicago. In their travels the two priests went from one side of the country to the other, even as far as San Francisco. Father Roles, a great educator, who once had been president of the University of Saint Mary of the Lake, had a deep spot on his heart for the Holy Name Parish since he had been pastor of the parish in 1866. Father Patrick Riordan, who later became Archbishop of San Francisco, was well known throughout the country for his eloquence. These two priests worked for a few years soliciting funds for the Cathedral.

Early in the year 1874, Bishop Foley felt that he had sufficient money

to start the construction of the new Cathedral of the Holy Name and he asked Father McMullen to procure the services of an architect. Father McMullen had heard from the east about the young architect, Patrick Keely of Brooklyn, and he summoned Mr. Keely to his office in the rented house, and plans got under way.

The Architect

Almost fifty years ago Ralph Adams Cram wrote in one of his essays that the best way to find a Catholic Church in a strange town was to hunt for the ugliest red brick church and one would know that he had reached the building he was seeking. Perhaps this was true in certain parts of the country but if Mr. Cram had sought the reason and the history of these churches he would have found in many instances that the ugly Catholic churches he considered so offensive were actually old Protestant churches that had been re-vamped for the use of Catholic parishes. This would account in many cases for the features that Mr. Cram found so objectionable such as the galleries, shallow sanctuaries and the thinness and meanness of the decorations.

Since architecture has always reflected the times in which it has been developed it is well to consider the position of the Catholic church in the nineteenth century in the United States. The growth of The Church in this country is one of the out-standing religious developments in its history. In spite of the fact that there were Catholic settlements existing for generations in the northern part of the continent, along the Gulf coast and the Pacific coast the Puritans and their descendants had become firmly established along the Atlantic seaboard.

The aid of Catholic France and the coming of cultivated and urbane Catholics to mingle among the American revolutionists had made Americans more familiar with their contribution to cultural development even though the tolerance of a William Penn or a Cecil Calvert was hardly to be expected among the average colonist. The intellectual development of whalers, fur traders, slave traders and tradesmen of divers sorts had hardly kept pace with their rise to riches. Catholics were looked upon with suspicion and the fear of foreign domination from the "Pope of Rome" was still an ever-present bogey in many a Puritan household.

The fourth decade of the nineteenth century was a period of strife and revolution. The Germans, many of them Catholics from Bavaria and the Rhineland, came to escape the persecutions of their day. They settled in communities of their own, many going to the mid-west which was then frontier territory.

The Irish poor and lacking education were forced into the hardest



Charles Patrick Keely

and most menial of occupations. Irish immigrants had drifted into the country since the early days of the settlements but not until the terrible famine years of 1847-48 did they come in such waves. Misgoverned for generations; crushed by persecutions to deprive them of their religion that make the liquidations of a Hitler or a Stalin seem but the work of tyros the Irish continued to preserve and practise their faith.

Perhaps the best proof of their sufferings in their homeland is what they were willing to endure to escape. To cross the Atlantic in those days meant a voyage of two or three months in overcrowded ships, brutish captains, the food inadequate and often without sufficient water to drink.

Those who managed to reach New York, Boston or Quebec were often so feeble that the living were lying below deck unable to care for the dead who were decomposing at their side. Thousands were buried at Quebec, one of the landing ports, where in one grave was placed the bodies of fifteen hundred victims. The condition of the emigrants reaching New York was so grave that the port physician feared to enter the ships' holds until the air could be somewhat purified by drenching with water the interior of the ships.

Small wonder that these immigrants were concerned only with a shelter for their altars when the time came to build churches. They must go where work was available. Along the canals that were then being dug or the newly developed railways they flocked for the only work that they were fitted for as untrained and uneducated men. The churches that they built were as primitive as the shelters they built for themselves. The use of the Protestant type of meeting house would do and this was the building best known to the carpenters of that day. A place for an altar was necessary. Priests were few so why should there be a deep sanctuary when a liturgical choir did not and could not exist. Ceremonies had not been a part of Catholic life in Ireland for four hundred years. People accustomed to gather about a

rock on a hillside where watch could be kept for the foreign soldiers could well do with the barest essentials of Catholic worship. Priests proscribed and liable to death if found, limited to hardly more of priestly vestments than a stole, would be tolerant of their surroundings in the new world if such surroundings gave a roof for the altar and the congregation and above all safety from disturbance. This they found in the United States even though they were made to feel that they and their people were aliens and in an alien land. For their purpose if an abandoned Protestant church could be bought from a dwindling congregation this would do as well. If not, then a simple structure would suffice if nothing more than a barn.

Architects were rare. The French architects: Mangin, Ramee, Brunel, who had come as a result of the Revolution in France had returned to Europe. Latrobe, the Protestant architect, who had given so freely of his talent in designing the Cathedral of Baltimore was gone. So was Bulfinch who had been as generous for the first Bishop of Boston. There were two or three architects who had come from San Domingo but these went further west. The eastern coast was supplied with few architects and certainly with no Catholic architects.

Patrick Charles Keely had come to this country in 1842. His family name of Kiely, to suit American phonetics, had become Keely and he had been supporting himself by working at various jobs open to one so obscure. It was of course inconceivable that an Irishman could be an architect even in the minds of the people of that day who little knew what the title meant.

What his training was is now unknown. A tradition that he had been a pupil of Pugin cannot be supported by facts. Pugin, a precocious genius as he was, would hardly have been sufficiently known at the time to have pupils from Ireland for he was only twenty one in 1842 when Keely came to the United States. We have, too, the evidence of Pugin's grandson who wrote that his grandfather never had but one pupil who later married Pugin's daughter.

The Kiely family was in comfortable circumstances for the Ireland of that time and later those members of the family who remained at home rose to prominence in their native land. One descendant has become a senator of Ireland and Provost of Trinity College and another a member of the nobility.

The elder Kiely was probably both builder and architect for he constructed the College of Saint Patrick in Thurles where his son Patrick Charles was born on August 9, 1816. This college building is still in use attesting to the skill of the builder, a trait that the son exhibited in his own work in the United States.

The first construction task for the younger Keely was a church for Father Malone of Williamsburg, Long Island. Now the Catholics knew that they had available an architect who could give them the designs that satisfied their aspirations that was definitely Catholic and not a copy of some Protestant conventicle. One commission followed another upon Long Island. New parishes were being formed and sometimes in a year four or five churches would be started. The work of the architect became known in Manhattan and the Jesuits employed him for their new college of Saint Francis Xavier in 34th street and across in Jersey City was built Saint Peter's College. In Newark the Benedictines had him design Saint Mary's Abbey. His work with the Jesuits led to the design of the church of The Gesu in Montreal.

In examining Keely's churches it will be noted that there is constant growth toward more substantial architecture. The thin walls of brick and slender wood tracery gave way wherever possible to thicker walls and substantial tracery showing what he would do if unhampered by the need of economy. The Catholic need of providing for large churches to take care of the congregation where there were a limited number of priests led to the design of churches of great size. These sometimes were raised on high basements requiring high flights of steps or again it might be that he could place the church in a moat and thus tie it into the site. He met each problem and satisfied his clients. Probably no other architect has had such an opportunity to build so many for he is reputed to have designed six hundred churches, sixteen cathedrals and numerous hospitals, schools and colleges: whatever building might be necessary for the growing Church.

With the new dioceses that were being erected, cathedrals were desired and Keely was called upon to supply the need. The Bishop of Albany who later was to be the noted John McCloskey, first American cardinal, called him to Albany where he built a great church that has been adequately maintained over the century that it has stood. The cathedrals of Savannah, Natchez, Charleston, Cleveland, all the see cities of New England, Halifax, and Louisville. The cathedral of Boston is one of the largest covering nearly an acre of ground. In this church he achieved distinction and even the captious critic—Cram—admitted that it is a satisfactory and impressive work.

In Chicago Keely designed the Cathedral of The Holy Name and one or two other churches, notably that of Saint James on Wabash Avenue which was once the centre of Catholic life in Chicago. A church for the Holy Cross Congregation in Watertown, Wisconsin, represents the furthest west of Keely work. In all of his work he showed logic and the function of the building. In the southern churches he used flattish roofs, he dared to span

large areas and often instead of the plaster vaults that were so often used by his contemporaries he used good timber roofs—sometimes hammer beams or again wood ribbed vaults for vaulting has never been a characteristic of American architects.

With this tremendous amount of work Keely needed help. We do not know much about his assistants. A son-in-law was with him and the eldest son also. Keely had married Sarah the daughter of John and Sarah Farmer who prided themselves upon being descended from Peter Turner the pioneer Catholic of Long Island. Of this marriage seventeen children were born. Four daughters and three sons reached adult age. The eldest son was trained in his father's office, the second son became a respected physician in Brooklyn and the youngest a musician of promise but who died as a young man. For such a large family there was constant need of work. Keely belonged to no organizations. Probably professional recognition would have been denied to him. In the architectural journals of the period no mention is made of his work. When his son, while supervising work in Hartford, contracted pneumonia and died at the Bishop's house *The American Architect* did mention the death with a comment of the talent shown by young Keely, and the loss sustained by the architects of Brooklyn. Mention was made of the excellent work of the firm.

Keely was not a "yes man." Among his letters one finds a vigorous style that does not hesitate to explain his position to the bishop and an offer to withdraw from all connection with the work in Albany if his work is unsatisfactory. His probity was above question. When some matter required an opinion it was accepted with the statement that "if Mr. Keely states it to be true it must be."

His statements regarding the ethics of an architect were enumerated long before the architects of the country realized or codified their professional standards.

He had a faculty of making and retaining his friends. They were loyal to him. When the University of Notre Dame established the Laetare Medal to be awarded to a Catholic man or woman who had achieved distinction and given glory to the Church the first choice was John Gilmary Shea, the first American historian of his day. Keely was a friend of Doctor Shea and the next year largely due to the recommendation of the historian the medal was awarded to Keely not alone for his work as an architect but for the great charity of supplying in many cases the designs for churches and hospitals for communities too poor to pay. At the time of the conferring of the Medal mention was made in the press: "He is drawing the final plans of the cathedral of Brooklyn and is a daily attendant at Mass, at Saint John's

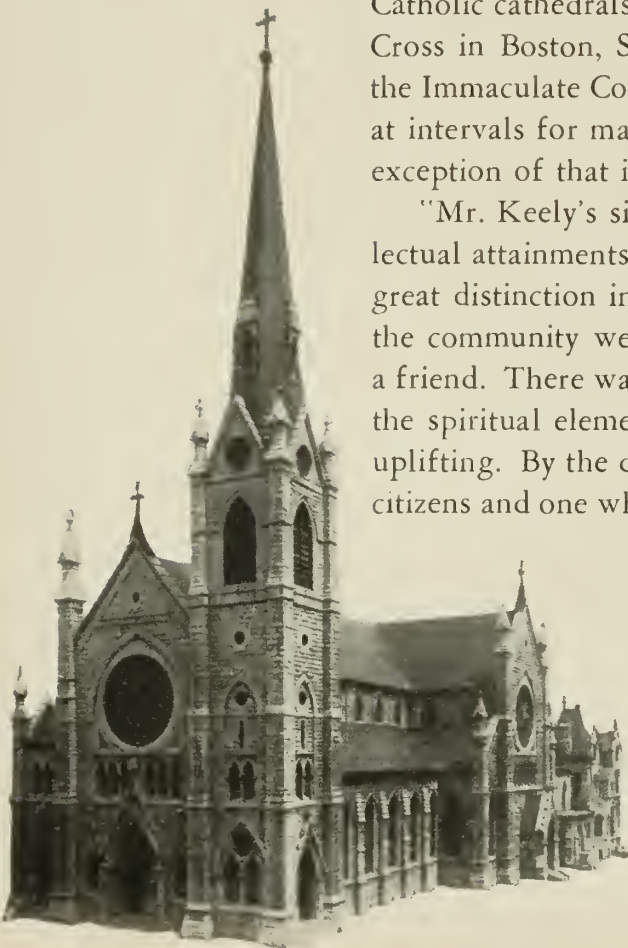
Chapel. His modesty and goodness are well known. Anything that you can say in his praise will have a substantial foundation."

His practice continued to grow after the death of his son but age was coming upon him. His physician son interrupted his medical career long enough to help finish the work in hand and Keely gradually withdrew from the strenuous work of his earlier days. In the unusual heat of August, 1896, he died at his home in Brooklyn. Father Malone, his friend of fifty years and his first client, was absent at the time of the funeral but for the month's mind Mass he arranged an elaborate ceremony to do honor to his friend. Friends among the clergy and the Bishops for whom Keely had worked were present and Cardinal Gibbons, another old friend, was represented. Perhaps the best summing up of Keely's career appeared in the editorial published in *The Brooklyn Eagle*.

"The services that were held on Thursday in memory of Patrick C. Keely suggest the question whether Brooklyn was appreciative of the man who passed away not long ago. On the theory that a prophet is not without honor save in his own country, Mr. Keely's life work seems to have met with a larger degree of appreciation among outsiders than among his neighbors and fellow citizens here. This is the more noteworthy because Brooklyn has no particular reason to plume itself on the number of her distinguished citizens, and she ought certainly to make the most of those she has.

"Mr. Keely was a man of genius in a great art. He was a pioneer church architect and his work was known all over the world. He designed the Catholic cathedrals at Chicago and at Providence, the Cathedral of the Holy Cross in Boston, St. Joseph's Cathedral in Hartford and the Cathedral of the Immaculate Conception in this city, which has been in process of erection at intervals for many years. Every Catholic cathedral in this State with the exception of that in New York city was the creation of his brain.

"Mr. Keely's simplicity of character was in keeping with his rare intellectual attainments. Trained along the line of his natural capacities, he won great distinction in his calling, but the qualities that most endeared him to the community were those he displayed as a citizen, as a neighbor and as a friend. There was not a coarse fibre in his nature. It was a nature in which the spiritual element predominated and its influence was far reaching and uplifting. By the death of Mr. Keely Brooklyn has lost one of her foremost citizens and one whose memory deserves to be long and tenderly cherished."





The Laying of the
Corner-Stone

The people of Holy Name Parish were happy in February, 1874, when they saw workmen digging the foundation of the new Church. This work was completed early in April, and then work was held up for three months because of financial difficulties.

But the disappointment was short-lived because on Sunday, July 5th, the announcement was read from the pulpit of Saint Mary's Pro-Cathedral that Bishop Foley would lay the cornerstone on Sunday, July 19 at 4:00 P.M. Catholics in the whole diocese rejoiced as plans were made for the celebration.

On Sunday, July 19th, at 3:00 P.M. the largest parade Chicago had ever seen, started from DesPlaines and Madison Street. Numerous bands and every Catholic society in the city were in the parade, which arrived at 4:00 P.M. at State and Superior Streets in front of the special platform for the dignitaries. The huge stone, weighing 8 tons, and 6 feet long and 2 feet high, was suspended from a tall derrick. Father Waldron and Father O'Donohue assisted the Bishop who was dressed in full pontificals. The stone was ready to be lowered into position and the assistants prepared to unloose the ropes. As is usual, a cavity had been prepared in it and in this hole were

placed such items as a roll of parchment containing a record which will inform future generations, if they ever see it again, that the stone was laid in the 28th year of the reign of Pope Pius IX, the sixth of President Grant, the second of Governor Beveridge, and that Bishop Foley laid the stone. Also placed in the stone were an encyclical, a history of the great fire of 1871, the Constitution of the United States, and of Illinois a history of the suffering and death of the Archbishop of Darboy, a Catholic Directory of 1874, a catalogue of Saint Ignatius College of the same year, photographs of Bishops Foley and Quarter, and one of Doctor Dodd, and medals of Pius IX, the Immaculate Conception, Saint Vincent de Paul, Saint Joseph, Saint Ignatius and Saint Anne, and coins of the different papal states, and copies of the general daily papers.

These having been placed in position, the bishop lifted some mortar with a small silver trowel, placed it beneath the stone and it was then lowered into place. This done, the Bishop and the priests left the stand and made the circuit of the Church, the priests chanting, and the Bishop sprinkling it with holy water. After the Bishop and his assistants had returned to the special stand, the sermon was delivered by the famous Father Damen, S.J., whose name is so inextricably bound up with the history of Catholicity in Chicago. Father Damen's sermon described the growth of the Church despite the numerous persecutions which had been leveled against it.

It was nearly 6:30 P.M. when the many thousands who gathered to see the ceremony started to wend their way home. The cornerstone was laid and now they were returning home to await the day when the great Cathedral would be opened.

For sixteen months, masons, carpenters, artists and many others worked under the guiding hands of the architect, Patrick Keely, and Mr. T. Maynard, the superintendent.

The Dedication of the New Cathedral

Bishop Foley picked the Feast of the Presentation of the Blessed Virgin in the Temple, November 21, 1875, as the day for the Dedication of the new Holy Name Cathedral. According to estimates of that time, the new structure would accommodate 2,300 worshippers. Originally the church was 218 feet in length, with the width of the nave 102 feet, and the width of the transept 126 feet. The height of the interior from floor to ceiling was 70 feet, and the spire of the Church was 210 feet high.

The beautiful main altar was executed in Baltimore, Maryland, of white marble from Italy, green and black marble from Ireland, and yellow marble from Africa. There were only two side-altars, one of Saint John, the other dedicated to Saint Joseph. The statue of Saint Joseph was modeled in Rome

by William Starr, and was a personal gift to the Cathedral from Father McMullen.

The interior of the Cathedral was painted in light colors; the windows were clear translucent glass, with just the edges tinted with various colors. Despite the lack of decoration, all who visited the new Church were pleased with the beauty of the line of the building. All hoped that soon, the proper decorations could be added.

The program of Dedication was more elaborate than the ceremony of the cornerstone laying. The civic procession started at 9:00 A.M. with 18 bands and 5,500 men marching. It took one hour and a half to pass the Cathedral, and because of the length of the procession, the Mass of Dedication started three-quarters of an hour late.

The Most Reverend Thomas Foley celebrated the Pontifical Mass, assisted by the Very Reverend John Foley, D.D., as Assistant Priest, and the Reverend P. Corbett, S.J., and the Reverend F. Dediher as Assistant Deacons. The Reverend Patrick Riordan was the Deacon of the Mass, and the Reverend Pierce Butler, the Subdeacon, with Fathers Daniel J. Riordan and Patrick Egan as Masters of Ceremonies.

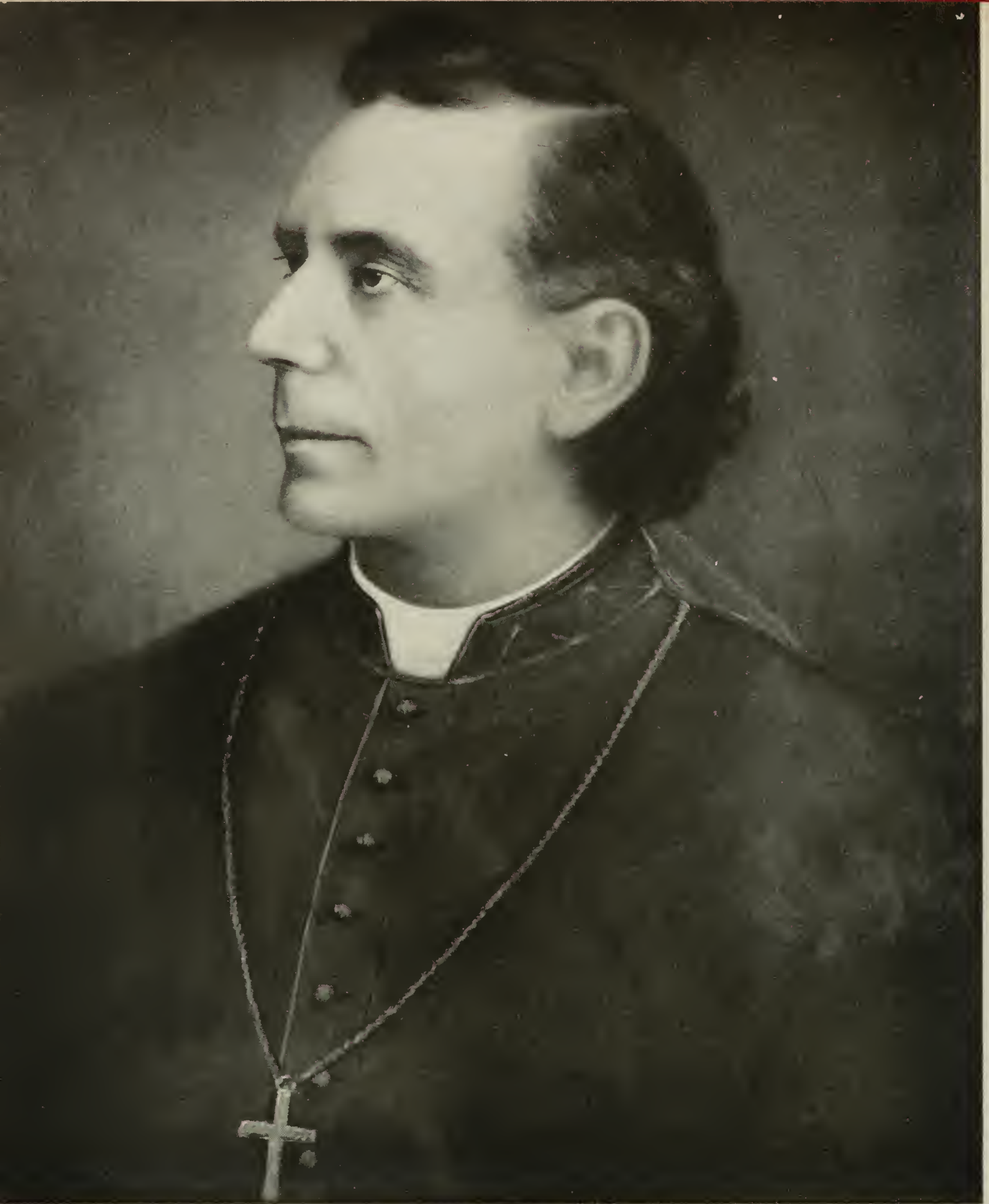
The procession of the ministers of the Mass, five visiting Bishops, and fifty priests, proceeded out of the Church and marched around the Church, while the priest choir chanted the Psalm of David. As the procession came back into the Cathedral, Doctor T. J. Butler chanted the Litany of the Saints.

The Mass followed sung by Bishop Foley. The choir of 25 voices was accompanied by an orchestra of 20 pieces.

The sermon was preached by the Most Reverend Patrick J. Ryan, D.D., coadjutor of Saint Louis, afterwards Archbishop of Philadelphia. His concluding words were: "And do Thou, Eternal Father, Thou Who constituted Thy Son Redeemer of the human race; Who commanded that He should be killed, grant that we who venerate His Holy Name may behold His face in heaven, there to dwell with Jesus Christ, Thy Son, our Lord, Who with Thee and the Holy Ghost, livest and reignest one God, world without end. Amen."

That evening, Bishop Foley entertained the visiting Bishops and priests at his home.

Within a few short years after, Bishop Foley was called to his eternal reward, and the sorrowing clergy erected a bust of him executed by William Starr in a niche in the back of the Cathedral. During the last redecorating of the Church in 1940, this beautiful statue was moved to the Museum of Saint Mary of the Lake Seminary.



Archbishop Patrick Feehan

In 1858, he returned to parochial life as pastor first of St. Michaels Church and after a year, of the Church of the Immaculate Conception. A great deal of his time was spent in dealing with the poor unfortunates in prison. It was a disheartening, unrewarding work but his sincerity and determination made it successful. During the war years a hospital for wounded soldiers was established in his parish and placed in charge of the Sisters of Charity. Father Feehan attached himself as volunteer chaplain and spent a large portion of the day tending the sick. His interest and care coupled with the skill and the sacrifices of the Sisters, caused a great number of the patients to show an interest in the Church. In this way, he was pleased to bring some good from the terrible evil of the War between the States.

In 1865, on the anniversary of his ordination November 1st Father was consecrated bishop of Nashville, Tennessee. Doubts as to his ability, and concern for his ailing mother had led him to postpone accepting the letters of appointment for a year. But after his mother's death in July he was again urged to accept and finally did agree. It was a difficult task, this diocese which so recently had been a highway for advancing armies and a theater to some most destructive battles. It was said: "If the Bishop needed a loaf of bread on credit he could not procure it." The conditions of his diocese were summed up in this fashion: "The outlook before him would have paralyzed the spirit of any man who had not for years been accustomed to live in an atmosphere of faith. The Civil War had just terminated. Nowhere did it work so destructively as in the diocese of Nashville. The battles of Fort Donelson on the Cumberland, of Fort Henry on the Tennessee, of Shiloh, Franklin, Stone River, Lookout Mountain, Mission Ridge, Chattanooga and Nashville were some of the bloodiest conflicts of the war and were all fought within the confines of Bishop Feehan's diocese. Church edifices had been ruined. Every parish was in debt. There were only three secular priests in the entire diocese. The demoralization and devastation which followed in the wake of the war throughout the entire South were everywhere conspicuous throughout Nashville."

As black as it sounds Bishop Feehan seemed to enjoy it and the work of reconstruction was gaining almost daily momentum when cholera and yellow fever swept the section taking with them twenty-two of the priests who had come from Ireland to join in the work. Even this did not discourage the Bishop who was in the midst of his second campaign of restoration when the news of his transfer was made known. On September 10th, 1880, the Diocese of Chicago was elevated to the rank of an archdiocese and the Right Reverend Patrick Feehan was appointed its first archbishop.

For a burden, he inherited the ruins of the great Fire. Chicago was in the throes of recovery. Bishop Foley had busied himself with the problem but much still remained to be done. Under the guidance of the new archbishop the city was sown with hospitals, asylums, foundling homes and institutions for the aged. He moved the Catholic Industrial School for Boys out of the city to a country site on the Desplaines River and in his honor it was renamed Feehanville. The expansion of the city made necessary additional burying grounds and so in 1887 he bought and consecrated land on the south side of the town and named it Mount Olivet Cemetery.

In 1883 Archbishop Feehan went to Rome to prepare for the Third Council of Baltimore which he attended the following year. And in 1887 he convened the First Archdiocesan Synod to promulgate the decrees of the Council and to establish certain irremovable pastors, a board to conduct canonical examinations for Holy Orders and distinct boards of school examiners for various sections of the diocese.

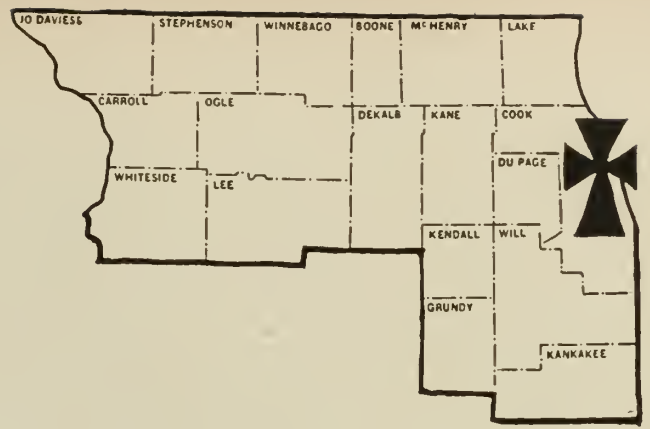
The Archbishop celebrated his Silver Jubilee as a priest in 1890, and at that time it was said of him: "Archbishop Feehan has been unceasing in his good work since his arrival in Chicago. In nine years, he has regularly visited his diocese, traveling by railroads and wagon roads wherever his services were needed, and thus it was that he had confirmed over one hundred thousand persons; ordained one hundred and seventy-five priests, and had laid the cornerstone of sixty churches; dedicated seventy-two, and invariably seconded the labors of his priests in all their undertakings."

The remainder of his life saw no slackening of his energy, so that his last ten years equalled the first in their productiveness, and he doubled each of the figures quoted at the time of his twenty-fifth anniversary. Schools, elementary, secondary, and colleges all prospered under him to such an extent that he was called "The Apostle of the Schools."

His death on July 12th, 1902, was not unexpected. His health had been failing for several years to the extent that he was dependent upon his coadjutors to make his visitations. He was buried from the Cathedral of the Holy Name, first in Calvary Cemetery, and in 1912 was transferred to a mausoleum in Mount Carmel.



Archbishop James Quigley



The Second Archbishop

Cathedral parish was about a half century old when James Edward Quigley came to Chicago as its second Archbishop. He was a native of Canada, having been born in Oshawa, Ontario, on October 15, 1854. His education was begun at the Christian Brothers' School in Buffalo, N. Y., where the Quigley family had moved while Edward was still a child. As a young man he entered the Seminary of Our Lady of Angels at Niagara Falls, better known today as Niagara University. His theological studies were completed at Innsbruck in Austria and at the Propaganda College in Rome where he received his Doctorate in Sacred Theology in 1879.

Rome was the scene of his ordination during that same year and thus he reversed the procedure of most of Chicago's prior ordinaries who were born in Europe and ordained in the United States. He then returned to become an assistant at St. Vincent's Church in Attica, N. Y. After only a few years he was promoted to serve as Rector of St. Joseph's Cathedral in Buffalo. His diligent work in these parishes was crowned with recognition after some seventeen years when he was selected to be the ordinary of his own diocese. On February 24, 1897, he was consecrated the Bishop of Buffalo, N. Y.

It was five years later that Pope Leo XIII selected him to head the vacant see of Chicago and he was formally installed as Archbishop on the 10th of March, 1903, at Holy Name Cathedral.

The new Archbishop was a builder, a man with an eye to the future. Although his administration lasted only thirteen years, he managed to found seventy-five new churches. At his death Chicago was being administered

to by three hundred and twenty-six parishes, each with its own resident priests. There were also some twenty-five missions which were staffed only for Sunday Masses and devotions. The reason for much of this building was the influx of foreign-born Catholics into the Midwest. Perhaps it was the time that he had spent abroad that caused Archbishop Quigley's deep interest in and concern for those who brought their faith with them from Europe to Chicago. In particular, he was interested in Italian immigrants and twenty of the new churches which he erected were for the benefit of these people. It was also during this administration that the first Polish bishop in the United States was chosen and consecrated. The Right Reverend Paul Rhode became auxiliary bishop of the Archdiocese of Chicago and his hard work and natural ability were large factors in preserving the religious fervour of the Poles in this area.

Those who travel the archdiocese today may see proof of Archbishop Quigley's foresight. His opinion was that the future of the Catholic Church was in the hearts and minds of children. Consequently one of the principles governing the construction of new churches which he asked his priests to follow was that provision be made for a parochial school wherever a new church was planned. Thus many of the buildings of that day were combinations with the classrooms under the same roof as the church. These dual purpose structures are still in use today and stand as a reminder of the Archbishop's concern for the future. In all, he caused the erection of ninety new schools which left us at the close of his life a total of two hundred and fifty-six schools, accommodating nearly one hundred and ten thousand students.

His planning for the years ahead led him to organize and open in 1905 the Cathedral College which was the germ of the present archdiocesan seminary. The great promise of the Church in Chicago convinced him of the need for such an institution and of its practicality. Before his death a hundred and seventy-five students crowded its classrooms. The need for expansion drove the seminary to seek new quarters, but the old college building on the corner of Wabash Avenue and Superior Street is still in use, serving now as offices for the Chancery Staff.

His interest in a seminary proved valuable for Archbishop Quigley was able to ordain two hundred and twenty-four priests in the comparatively short time that he was ordinary of this see. Thus in 1915 the Archdiocese was being administered to by seven hundred and ninety priests, both religious and secular.

The various religious orders in Chicago found the Archbishop most sympathetic to their aims. It was during this time that the Universities of

Loyola and De Paul opened their doors and during the same administration enrolled and educated at least four thousand Catholic college students. His interest extended from the ordinary young man who attended these schools to the exceptional child who needed special care. For these he planned and founded such institutions as the Working Boys Home on Jackson Boulevard, the Ephpheta School for the Deaf, and St. Joseph's Home for the Friendless. But perhaps he took the greatest pride in developing Feehanville, better known as St. Mary's Training School, located on the outskirts of suburban Des Plaines. His interest in children who were deprived of the privileges of a normal home was deep, understanding and constructive. St. Mary's is a monument to his ability.

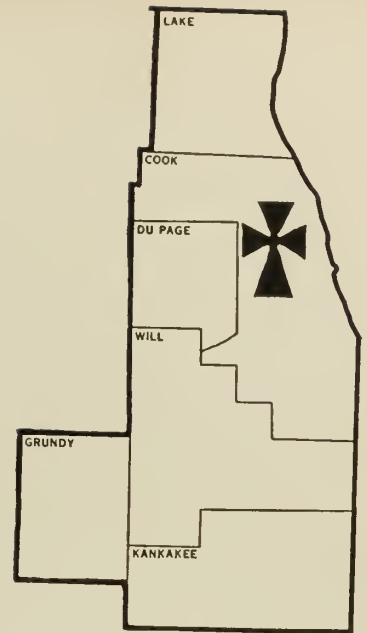
The year of 1915 was scarcely a few days old when Archbishop Quigley was taken ill. For a while he was able to hide his ailments even from his physician. But during Holy Week it was evident to everyone that his health was seriously impaired. Nonetheless he insisted upon pontificating on Easter Sunday. The following week he left the Archdiocese for the East where he intended to rest and recover. Instead, his sickness became more involved and he was forced to stop his journey at Rochester, N. Y., the home of his brother. It was here that some of the priests of the Archdiocese, along with his relatives, witnessed his death on Friday, July 10th.

Notables of the city filled Holy Name Cathedral on July 15th to attend the solemn requiem Mass offered by the Apostolic Delegate in the presence of thousands of mourners. His body was taken to Mount Carmel Cemetery where it was placed in the same mausoleum that contains the remains of Bishop Quarter and Archbishop Feehan. At this time it was said of him: "The Diocese of Chicago will remember Archbishop Quigley as the ruler who knew how to be silent with his tongue and how to speak in his deeds; as the peacemaker whose short reign was one long treaty and a pledge of its permanence; as a gentleman plus the sanctity of an all-enveloping priesthood; as a builder whose thought was never of human glory or show, but always of God's glory and souls."



His Eminence, George Cardinal Mundelein

The First Cardinal of the West



A lad in his teens came bounding down the grand stairway of the great Quigley Preparatory Seminary and barged headlong into a gentleman who had just rounded the corner. There was a hasty apology, and after the gentleman had recovered sufficiently he said, "You seem to be in a hurry." By this time the lad had caught the glimpse of a ring and realized to his dismay that he had run headlong into the new Archbishop of Chicago.

"Yes, Your Grace," he stammered. "I was trying to catch the early train to Joliet."

His victim smiled, "Run along then, and don't miss it."

And thus the forty-three-year-old Archbishop made himself patiently known to a young student in 1917. This same patient perseverance towards a given end characterized the life of George William Mundelein from the time, when as an honor student in Manhattan College, he refused an appointment to Annapolis, down to the very end of his life as America's greatest churchman, the Cardinal Archbishop of Chicago. The given end was the spread of the Kingdom of Christ on earth which he pursued through long years of study in Rome, as the assistant secretary to the Bishop of Brooklyn, and then on through the offices of chancellor, pastor, Auxiliary Bishop of Brooklyn, until God gave him a field of his own as Archbishop of Chicago.

In Chicago he quickly marshaled his forces. The Kingdom of God was the preaching of the Gospel. He prepared the preachers in the new Quigley Preparatory Seminary and in that great institution of learning, St. Mary of the Lake, Mundelein, Ill. Churches followed, wherein the preachers

might preach—then schools, colleges, hospitals, and orphanages in rapid succession. The confines of the large Diocese of Chicago were all too small for one of such zeal. The 28th International Eucharistic Congress which he held in Chicago brought thousands back to the Faith and these thousands were multiplied by other thousands during the year of missions with which he celebrated his jubilee as a Bishop.

These are merely the high lights of his career—what of the man who made them possible? How was he ever able to accomplish all this in the thirty years of his episcopate? The answer lies in his high ideals and in his ability to work.

In the many intimate chats he had with his seminarians he constantly preached that they should cling to their high ideals. He warned them that at times it would be hard and as the years went by there would be a tendency to slip away from them—that the Church at times might appear to be wrong, but in the end they would discover how true was Her wisdom. None could deny his capacity for work, for in all his career he wrote all his letters in longhand in an ordinary note book which he handed to his stenographer every morning. Those who transcribed these notes pay splendid tribute to his keen intelligence, for they seldom found a word scratched out once it had been written.

His Eminence was very slow in accepting snap judgments about people.

"Let's wait a while," he would say. "Perhaps we will hear something that will change our opinion."

At the same time, in a crisis he could deliver a decision unhesitatingly and with great rapidity. A splendid example of this occurred during the Eucharistic Congress. It was a rather raw and wet day and the Papal Legate, Cardinal Bonzano, who was to celebrate the Mass, decided to have the sermon omitted. The Mass proceeded to the point where the chalice is carried to the altar. When the veil was removed from the chalice the cup broke off completely from the base. There was no other chalice in the Stadium and a delay would be inevitable until one was procured. Monsignor Morrison, the Master of Ceremonies, hurried to Cardinal Mundelein and asked him to command a sermon to cover the delay. Without further question, the Cardinal told him to inform the Legate that a sermon would be preached and that the Archbishop of Baltimore, Bishop Curley, who was prepared, would preach it. During this great Congress, as well as on many other such occasions, people marveled at the patience and docility with which he followed out the orders given by the Master of Ceremonies or the one whom he had placed in charge. The late Edward Hines, who acted as Knight Escort to the Cardinal during the Congress, said that he had learned more about

running his business in those few days of association with Cardinal Mundelein than in all his previous years as a lumber man.

The passing years with their accomplishments brought many honors to the Archbishop of Chicago, but unlike so many in the world he did not refuse the obligations which accompanied them. Thus his intimates could discern three distinct personalities, the Cardinal, the Archbishop, and the man. Whenever he was acting as Cardinal, he conducted himself as a Prince of the Church, and every ceremony would be carried out to the last rubric. So strict was he in this regard that he forced himself to sacrifice many little human consolations which otherwise would have been his. One day as he was marching in a procession to a Confirmation he passed very near to his little grand-nephew who was standing in the crowd with a boy chum. As the Cardinal passed he heard the lad whisper to his companion:

"That's my Uncle George."

He confessed later that he had a strong desire to stop and pat the chap on the head, but refrained because some might have thought it was beneath the dignity of a Cardinal.

As Archbishop, he provided good, comfortable quarters for his seminarians and his priests, for he always affirmed that it was impossible to have good priests if they had to live in hovels without the ordinary comforts of life. At the same time he demanded much from them. He never wearied repeating to the students, "We have the best seminary in the world. You have many comforts, better athletic facilities and better food than others, naturally more will be expected of you. I want giants intellectually, physically and spiritually."

Such an introduction to the priestly life as he wanted it lived in the Archdiocese of Chicago brought fear and trepidation to the young priest who was called to the Chancery Office. It was an agreeable surprise to be received by his superior with the same affability with which a father would receive a son. There followed an intimate chat in which the Archbishop would explain his plans with the same lack of reserve that he showed to his intimate counsellors. There was never an admonition to keep the matter a secret, but everyone knew that punishment would follow should his confidence be violated. He was never suspicious and was slow to believe that he was being betrayed. However, once it was demonstrated that his confidence had been misplaced, it was equally difficult to persuade him to the contrary. With all that, the crowning greatness of his character appeared when he again placed in a position of trust one who had demonstrated by his work that he was worthy of it.

Few will ever know the great affection for his fellowmen and especially



the poor which made the eminent prelate, a man. Each year at Christmas time, for more than ten years, he bought a complete outfit of clothing for one hundred needy children. They were proposed in twos by the pastors of the parishes and he showed especial interest for the two from his Cathedral. After the Solemn Pontifical Mass on Christmas morning the chosen two from his parish would be waiting in one of the rooms of the Cathedral rectory. His Eminence would make a complete inspection of their clothing, examining minutely the quality of the cloth, the kind of shirt, and even the hat and shoes. They were his special parishioners and he would ask how many children there were in their families. Then to the surprise of the youngsters he would give each a brand new ten dollar bill.

"Now you can buy the Christmas dinner for your family, and you can buy it for yours." One little Irish fellow thanked him and walked out, then came running back to the room saying, "Gee, Cardinal, you're great. I hope you're Pope."

Perhaps the greatest humanitarian work in the Cardinal's long career was the founding of the Lewis Memorial Maternity Hospital. At the Clergy Conference at which he announced this new venture he told of a letter he had received from a clerk in a store. In substance it stated that while His Eminence had done many things to help the poor, no one had ever thought of the large middle class. The writer then enclosed the bills which he had received from a hospital and doctors after the birth of his wife's last child, and they totaled \$275.00. The Cardinal said that he was deeply moved by the letter and upon investigation discovered that the average cost of the birth of a baby in the city of Chicago was around \$250.00. So he proposed to build a maternity hospital in which there would be a flat rate of \$50.00 to cover all expenses of prenatal care, delivery and hospitalization. The hospital would be open to all Catholic mothers whose husbands earned less than \$50.00 a week. It was founded with the aid of Francis J. Lewis, K.C.S.G., and His Eminence followed its fortunes with great interest. He saw with pleasure that other hospitals in the city began to offer the same rate to those not financially able to pay the regular rates. When the 10,000th baby was born in the hospital he personally baptized the child, George Francis Dowd, and presented his mother with a check for \$1,000.00 donated jointly by His Eminence and Mr. Lewis.

For many years he walked through the poor streets that lay west of his Cathedral and on each walk emptied his pockets of a stack of new one dollar bills. The people of that section of the city became very familiar with the figure of the Cardinal as did the students of his Preparatory Seminary. He would walk in there unannounced and without any formality the

boys would bid him the time of day as he passed through the corridor. It was such a surprise visit which His Excellency, Monsignor Arborio-Mella di Sant'Elia, the Maestro di Camera of the Holy Father, enjoyed on his way to attend the Eucharistic Congress. The Cardinal took him into the refectory where the boys were eating and he was edified to see how they merely paused to say "Good Morning," and then went on with their lunch. The Roman prelate remarked later that it was very touching since the formality of Rome never permitted the Cardinals to mingle so democratically with the people.

Nothing gave him greater pleasure than to administer the Sacrament of Confirmation in the orphanages of St. Mary's Training School and the Angel Guardian Orphanage. There he would personally supervise the ordering of refreshments to be sent for the children and took a keen delight in watching them feast. Perhaps it was a premonition of impending death or a slight illness which caused him to forego that pleasure; nevertheless he did not fail to supply the feast for the little ones.

Cardinal Mundelein, the man, was interested in men no matter what their station in life. He could think of the dependents of the youngest curate of his diocese and enable him to help them. On his return from Rome where he had assisted in the election of Pope Pius XII, he was much concerned over the plight of some of his fellow Cardinals from Germany and the central European countries. In round-about ways he succeeded in helping them without their knowing to whom they were indebted. About a week before he died, a missionary bishop told of how kindly he was treated by His Eminence and this was the story of all those who sought his aid.

The influence of his life started an endless stream of activity and his action provoked comment throughout the world. Within the citadel of his soul, however, George Cardinal Mundelein maintained the peace and benediction of God. That peace was earned by a highly developed sense of his priesthood, which he exercised until the very end. Less than a week before his death His Eminence imparted the last blessing to one of his dying priests. It is not surprising to learn then, that he spent his last day on earth walking through the lanes of the Seminary he loved so much and down the paths of his private garden. It was as though his life were a book which he had been reading, which when he had finished he tucked under his arm for a stroll in the garden. Then to bed—to wake no more.

On February 3, 1916, the delegation from Chicago, headed by Monsignor FitzSimmons, left by special train to go to New York to accompany Arch-

Archbishop Mundelein
Comes to Chicago

bishop Mundelein to his new diocese. They greeted their new Archbishop at his residence in Brooklyn and on February 7th they boarded a special train which was to bring the entire party to Chicago.

The train was met the following day at Laporte, Ind., by a large delegation of laymen. This delegation was representative of many parishes and organizations. The initial reception of Archbishop Mundelein was held there, and as the train sped towards Chicago various members of the committee delivered speeches of welcome.

It was on the morning of the following day, February 9th, that the new Archbishop entered for the first time his metropolitan church, the Cathedral of the Holy Name. This venerable edifice had throughout the years been the scene of many auspicious religious ceremonies. Here many of the priests of the diocese had been ordained; here bishops had been consecrated and two archbishops had been enthroned. The altars were ablaze with lights and the joyful "Ecce Sacerdos Magnus" was jubilantly sung by the choir.

Large as it is, Holy Name Cathedral was entirely too small to accommodate all those who tried to catch a glimpse of the new Archbishop. A great part of the available space was filled by the clergy, and in order to prevent congestion special tickets of admissions had been issued to those members of the laity delegated as special representatives of parishes, institutions and organizations.

As Archbishop Mundelein entered the Cathedral he was met by Monsignor FitzSimmons who presented him with a cross which he kissed with deep reverence. He then took holy water and signed himself with the sign of the cross, again through this symbol making his act of faith in the doctrines of the Church.

Slowly the procession made its way to the main altar of the church. After the reading of the Papal Bulls, Archbishop Bonzano, the Papal Delegate, escorted the new Archbishop to the throne and conferred the pallium on him.

In answer to the speeches of welcome, Archbishop Mundelein spoke these words from the throne: "What fools we would be to let sordid ambition, to let lack of unity, to let a spirit of neglect and indifference blight the wonderful harvest that is ripening before our eyes. My life and yours count for little where God's glory is concerned. Were I to spend my strength and energy in a few years, what a small price it would be to pay for the fruits I can gather! So I come to you, even as my predecessor, to give the best that is in me, my strength, my youth, my energy, my life—to lay them all on God's altar this morning for the Church of Chicago."

Archbishop Mundelein started from that day, working day in and out, for God and the good of Catholicism in Chicago. A preparatory seminary, numerous schools and churches, and finally, Saint Mary of the Lake Seminary—all these to bring Christ more and more into the hearts of his people.

The people of the Archdiocese of Chicago never experienced a greater thrill than they did on Sunday, March 2, 1924, when the short letter announcing that Archbishop Mundelein had been elevated to the College of Cardinals was read. It had been rumored for years that some western prelate would be the recipient of such an honor, but as always, the rumors had no basis in fact. The hope of the West was about to be realized, and it was generally conceded that no churchman was more worthy of this recognition than the Archbishop of Chicago.

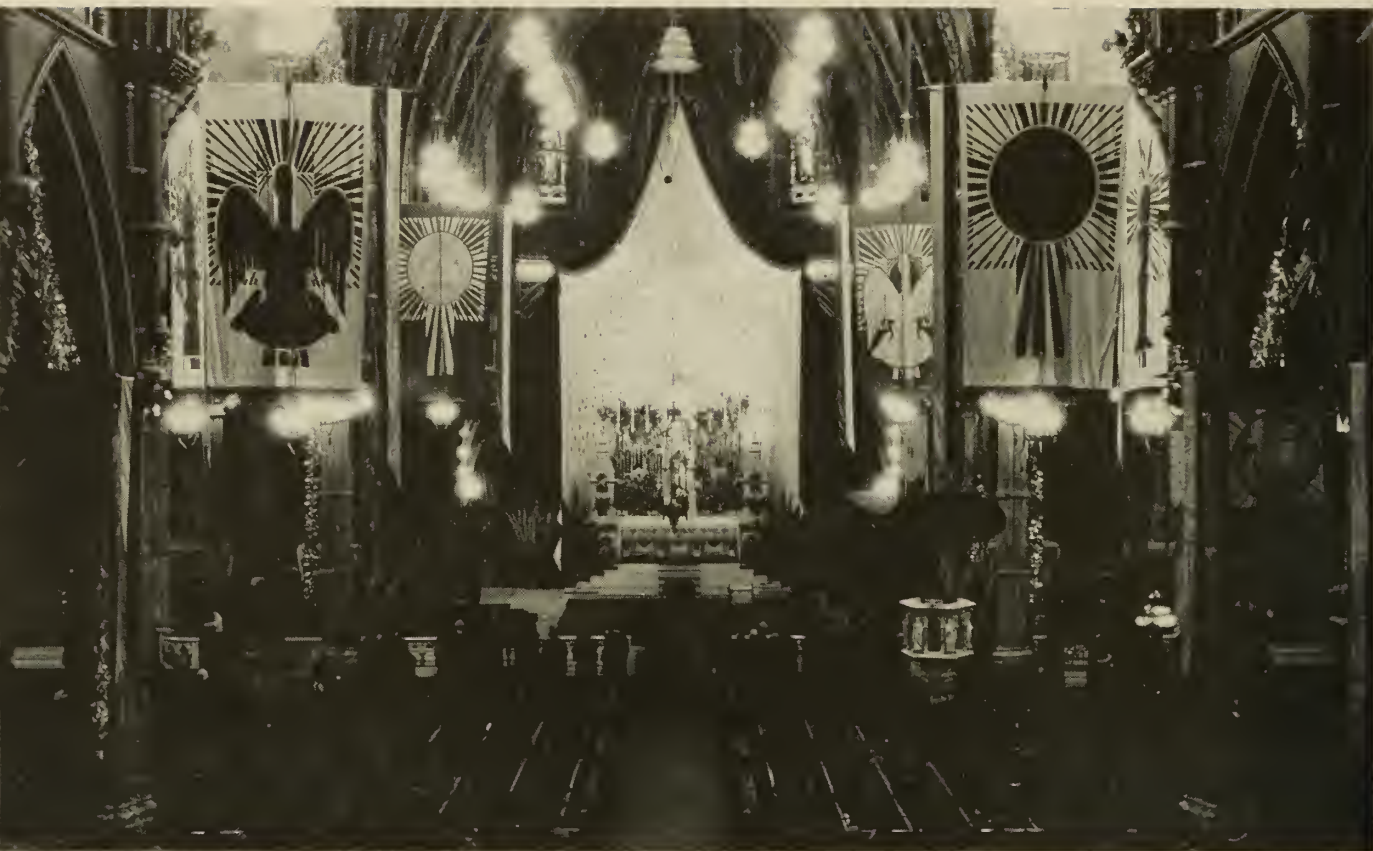
Quietly, on March 6, 1924, Archbishop Mundelein, accompanied by Father Bernard Sheil, chancellor, left Chicago for the Holy City. They sailed on the Berengaria with Archbishop Patrick Hayes, who likewise was going to Rome to receive the Red Hat. The sacred Consistory was held on March 24th, when, in the midst of the age-old ceremonies of the Church, the Holy Father, addressing Archbishop Mundelein, proclaimed:

"For the glory of Almighty God and the adornment of the Apostolic See, receive the Red Hat, the principal insignia of the dignity of Cardinal. It is a sign that even to the shedding of thine own blood for the exaltation of the Holy Father, and the peace and quiet of the Christian world, and the increase and preservation of the Church, thou must show thyself without fear."

In Chicago there was tremendous activity in preparation for the homecoming of His Eminence, which was set for Sunday, May 11. Bishop Hoban headed the arrangements committee and plans were made that this should be one of the greatest celebration in the history of Archdiocese.

Mundelein Becomes a Cardinal





The Cardinal arrived at Fifty-fifth and Leavitt Streets, and left the train to enter an automobile. He wore the scarlet cloak and red hat of the cardinalate. A procession was formed with more than 80,000 persons in line. Through the Forty-third Street district hundreds of colored people cheered while their bands played. The entire city was decorated for the occasion in the national and papal colors.

Finally the processions reached the Cathedral, which had been redecorated for the ceremony. The Cardinal approached the high altar to offer a prayer of thanksgiving to God, of Whom he was but a humble servant.

The following Tuesday a solemn Mass of Thanksgiving was celebrated in the Cathedral by the Right Reverend E. W. Dunne, Bishop of Peoria, with the Cardinal presiding. Bishop Muldoon of Rockford preached the sermon. After the Mass, the new Cardinal delivered a short address to the people and imparted, on behalf of the Holy Father, the Apostolic Benediction. After these ceremonies a reception was held at which His Eminence was presented with a purse, the gift of the clergy and people, which had been raised in his absence. This gift was a million dollars which was to be used for the completion of the new seminary of Saint Mary of the Lake.

The largest celebration ever held in our Cathedral, or in any other church of the United States was the Eucharistic Congress held from June 20 to 24, 1926. The formal opening of the Congress was held in the Cathedral which was especially decorated for the ceremony. On the exterior walls hung giant streamers of bunting of red, white and blue, intertwined with the papal colors of white and gold. Above the doors hung Eucharistic symbols from which decorative garlands were stretched. Over the main portal a huge replica of an Ostensorium was mounted, surrounded with sprays of evergreens.

The interior was ablaze with light and color. Surmounting the high altar was a huge cyclorama curtain of heavy red velvet, faced with white silk, over which hung rich bolden lace, studded with rhinestones and bits of ermine. This curtain hung from a large crown which was suspended from the roof of the building over the cross of the tabernacle. At the base of this cross a square platform had been erected for the Ostensorium with a large sunburst for a background. Hidden from the sight of the people, high-powered electric lights shone down upon the altar which was thus made to stand out in dazzling brilliancy with the Ostensorium towering over all.

From the sides of the nave hung colorful banners bearing the symbols of the Eucharist. The massive pillars were decorated with golden grapes with silver leaves intertwined.

In order to make room for the prelates who properly belonged in the sanctuary, rows of oak benches faced toward the center like the choir-stalls in a monastery chapel. The pews were covered with a rich purple cloth symbolical of the rank and dignity of those for whom these places were set aside.

For the ceremonies a public address system was installed within the Cathedral with microphone connections in the pulpit, within the sanctuary and up in the choir loft.

On Sunday morning, June 20th, shortly before eleven o'clock the procession was assembled at Quigley Preparatory Seminary. The route of the procession lay to the south on Rush Street, west on Chicago Avenue to State Street, thence south to the Cathedral. The procession was headed by a group of altar boys, following which came the band from Visitation Parish and the 750 students of Quigley Preparatory Seminary in cassock and surplice. That line of march may well be said to have been the most cosmopolitan assembly of clerics ever gathered on American soil.

Following the monks, came the priests and 500 monsignors. Coming after them were the abbots, bishops, and archbishops, with the Cardinal Legate and the other Princes of the Church bringing up the rear. Walk-

ing between chaplains of honor were 300 bishops, 60 archbishops, and 10 cardinals.

The crowd estimated by Chicago newspapers to be in excess of 250,000 people lined the sidewalk and thronged the windows and even the roofs of surrounding buildings as the procession wended its way to the Cathedral. The chimes of the Cathedral were ringing and the thrilling sound of the solemn processional music filled the air. A small reviewing stand was erected in the recreation yard of the Cathedral school and was filled with distinguished members of the laity who, because of the limited capacity of the Cathedral, were not permitted to enter. Except for a portion of the pews on the south aisle reserved for the press, the entire space within the edifice was given over exclusively to the prelates and certain of the clergy.

Cardinal Bonzano was first in the long line of Cardinals which included His Eminence, John Cardinal Czernoch; His Eminence, Gustave Cardinal Piffi; His Eminence, Louis Cardinal Dubois; His Eminence, Dennis Cardinal Dougherty; His Eminence, Michael Cardinal von Faulhaber; His Eminence, Henry Cardinal Reig y Casanova; His Eminence, Patrick Cardinal O'Donnell; His Eminence, Patrick Cardinal Hayes; His Eminence, George Cardinal Mundelein.

As the Cardinal Legate entered the portals of the Cathedral the choir burst forth in the "Ecce Sacerdos Magnus." The choir for this ceremony was made up of 60 Seminarians from Saint Mary of the Lake Seminary and an equal number from Quigley Preparatory Seminary, with the Cathedral Quartet. A special orchestra composed of 50 members of the famous Chicago Symphony Orchestra joined with the organ, played by Professor Albert Sieben, in the rendition of the music of the Mass, under the direction of Father Philip Mahoney, D.D., and Otto Singenberger, instructor in music at the Diocesan Theological Seminary.

When the choir had sung the prayer for Our Holy Father, the Very Reverend Monsignor Dennis Dunne mounted the pulpit to read the pontifical brief formally opening the Congress.

The First Broadcast

Hardly more than 2,000 persons could be placed comfortably in the Cathedral, but with the aid of the new voice of radio, the ceremonies and music were carried as far away as Providence, Rhode Island. Frequently in years to come after this, the services were broadcast, but in 1926 this chain broadcast of the Congress made radio history.

The Solemn Mass, celebrated by Right Reverend Thomas Heylen, Bishop of Namur, Belgium, the President of the Permanent Committee of International Eucharist Congresses, ended at 2:35 P.M., and the crowds who

waited outside saw the beautiful procession wend its way back to Quigley Seminary.

For the next four days of the Congress the Cathedral of the Holy Name was the center of wondrous devotion because the Blessed Sacrament was exposed all day and night. There in a great golden monstrance set high on the pinnacle of the altar, in all the splendor that purple and ermine could give, and in all the loveliness that candles and flowers could add, the Eucharistic Christ was solemnly enthroned. There in delegated bands men of the Guard of Honor kept service all day and men of the Nocturnal Adoration Society held vigil all night. Hour after hour, during these four days of perpetual adoration, four abreast and in lines that stretched for blocks, pilgrims streamed through the great front door, to make the visit stipulated to gain the Indulgence. It was estimated that during these days more than a million persons passed through the front door of the Cathedral.

The pomp of the Eucharistic Congress was rivaled eight years later on November 20, 1934, when Cardinal Mundelein celebrated his Silver Jubilee as Bishop. With a splendor reminiscent of the crowning of kings, one hundred archbishops and bishops, and 2,000 members of the clergy crowded the Cathedral to hail the jubilarian as 60,000 people jammed the sidewalks to watch the procession which took fifty minutes to enter the Cathedral. In his talk to those present the great Cardinal sounded a prophetic note when he said: "Nothing more can be added; this day comes in the late afternoon of my life, but you have all helped to make it something those now in their teens will remember and talk about in years to come. For 'I have thought in the olden days and I have in mind the eternal years'."

Silver Jubilee of
Cardinal Mundelein





Future Pope Visits the Cardinal

In October, 1936, a most unusual guest came to visit Cardinal Mundelein. That guest was Eugenio Cardinal Pacelli, then Papal Secretary of State, later Pope Pius XII. His Eminence met Cardinal Pacelli at the Chicago Airport as he arrived by plane from Notre Dame University. They drove to the Cardinal's home on North State Street, where they stayed overnight. The next morning the Cardinals drove to Saint Mary of the Lake Seminary. Later that day, Cardinal Pacelli flew to Saint Paul from the Glenview Airport. This was the first time a future Pope ever visited Chicago.

The Death of Cardinal Mundelein

George Cardinal Mundelein's great heart stopped suddenly the morning of October 2, 1939. Once more the episcopal throne of Holy Name Cathedral, which he had occupied for 24 years, stood empty. The first Cardinal of the West lies buried beneath the main altar of the Immaculate Conception Chapel at St. Mary of the Lake Seminary some forty miles north of Chicago. This was the institution likened by the present Pope to Castel Gandolfo. It was the scene of one of the Cardinal's greatest achievements, the climactic Blessed Sacrament Procession of the International Eucharistic Congress of 1926. It was the home where the sixty-seven year old Cardinal was found dead by his secretary, Monsignor Patrick Hayes, presently Rector of the Cathedral, who had entered his room to awaken him. The official

statement of the chancery office read: "His Eminence, George Cardinal Mundelein, Archbishop of Chicago, died this morning at his home at St. Mary of the Lake Seminary, Mundelein. The condition was diagnosed as coronary thrombosis. The Cardinal had been in good health and spent a good day Sunday." This was signed by the Most Reverend Bernard J. Sheil, the auxiliary bishop, who was named chief administrator of the affairs of the archdiocese.

When the word of the Cardinal's passing was flashed to the world thousands of telegrams began pouring into the chancery and cathedral offices. One of the first was from his close friend, the late President Franklin D. Roosevelt, who said: "A career of great goodness and usefulness has been brought to an untimely close with the passing of Cardinal Mundelein. He served his day and generation with unfailing fidelity to the highest principles of Christianity. As a citizen who gloried in our American democracy, he was the advocate and exemplar of justice and righteousness, whether in the relations of the individual to the state or in the field of international affairs. His usefulness was always potent for peace. My personal acquaintance with Cardinal Mundelein began when he was bishop of Brooklyn, and I mourn the loss of a true friend . . . a close friend for many years."

More than a million persons viewed the remains of the Cardinal as they lay in state in Holy Name Cathedral. His body arrived there shortly before five o'clock on the afternoon of October 3rd and it was returned to the Seminary grounds on October the 6th, where it found its final resting place in the crypt of altar of the main chapel.

Police squads cleared away all parked automobiles within a four block radius of the Cathedral to make room for the crowds of mourners. The pavement in front of the church, torn in the work on the State Street Subway, was completely resurfaced in eight hours' time. The exterior of the building was draped in the black and white of mourning, the interior in purple and white.



The Cardinal's body was vested in the purple robes of one who was about to pontificate at the altar. Unlike a deceased layman his head was laid towards the altar and was covered with a white mitre. His red gloved hands clasped a small crucifix and beside his body reposed a golden crozier. The broad red hat of a prince of the Church rested at the foot of the catafalque. One end of the coffin was elevated slightly so that the participants at three pontifical masses on the fourth, fifth and sixth of October, could see his face clearly. The Mass on the first day was attended by the children of the archdiocese who passed by the bier in solemn procession after the ceremony. On the second day the church was packed with priests, nuns and brothers, while thousands stood in the streets outside. The police have estimated that two hundred thousand mourners stopped at the catafalque on that day.

On Friday, October the 6th, Cardinal Mundelein left his Cathedral for the last time. The great of the nation, state and city assembled for the funeral. Virtually all of the members of the American hierarchy attended the final rites. Before the sun rose, throngs began to gather on the adjacent streets and sidewalks.

An hour before the scheduled time of the Mass the limousines bringing civic dignitaries began to draw up before the church. Mayor Kelly, Senator Lucas, Judge Igoe, Postmaster General Farley and Captain Daniel Callaghan, representing President Roosevelt, were among the notables present. The ecclesiastical procession was one of the largest in the history of this church. It marched slowly through the massed mourners, estimated at two hundred thousand, until it proceeded up the main aisle to the sanctuary. The Apostolic Delegate to the United States, Archbishop Cicognani, pontificated at the solemn requiem Mass which was sung by the massed choirs of St. Mary of the Lake Seminary, Quigley Preparatory Seminary and the Diocesan Priests.

The sermon was preached by the Most Reverend John J. Cantwell, the late Archbishop of Los Angeles, who said in part: "Mighty is the sorrow that these days weigh upon the widowed Church in Chicago because he, who was its good shepherd, has been called away. . . . He has answered his Master's last summons to return Home."

Thousands lined the roads as the body of our beloved Cardinal was brought back to the place he built, the University of Saint Mary of the Lake at Mundelein, Illinois. Today, under the main altar, the earthly remains lie in the beautiful bronze coffin, awaiting the Angel of the Resurrection.

IN THE NAME OF GOD, AMEN

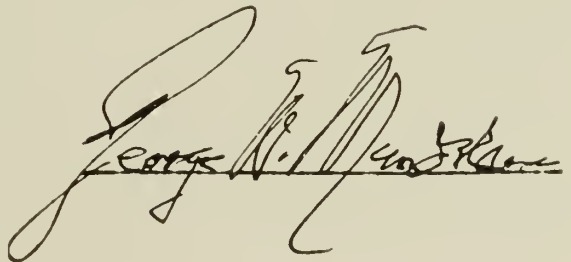
I, George W. Mundelein, of the City of Chicago, County of Cook and State of Illinois, being of sound and disposing mind and memory, do make, publish and declare this to be my Last Will and Testament, hereby revoking and annulling any and all former wills by me made.

FIRST: I direct my Executor hereinafter named to pay all my just debts and funeral expenses as soon after my death as is practicable.

SECOND: I give my soul unto the hands of God and commit my body to the tomb I have prepared for it at the Seminary of St. Mary's of the Lake, Mundelein, Illinois.

THIRD: I give and bequeath unto THE CATHOLIC BISHOP OF CHICAGO, a corporation sole, the sum of One Thousand Dollars (\$1000.00) for the purpose of saying masses for the repose of my soul.

FOURTH: In view of the fact that I had very little personal means when I entered the priesthood, and because all that I have accumulated has come to me by reason of my position in the priesthood and episcopate, I wish that whatever possessions I may have, both real, personal and mixed, be given to the Church whose servant I have been for more than forty years. I, therefore, do hereby give, devise and bequeath all of the rest, residue and remainder of my estate, real, personal and mixed, of every kind and character and wheresoever situated of which

A handwritten signature in dark ink, appearing to read "George W. Mundelein". The signature is written in a cursive, flowing style with a large initial "G" and "M". It is positioned at the bottom right of the document, below the main body of text.



His Eminence Samuel Cardinal Stritch

Our Cardinal



The appointment of Samuel Alphonsus Stritch, Archbishop of Milwaukee, to the great See of Chicago marked a most important milestone in the history of the Archdiocese. Since September 10, 1880, when Chicago's first Archbishop came from Nashville, we have enjoyed an era of unprecedented development. The Archbishops Feehan, Quigley, Mundelein and Stritch form a most formidable line of prelates in a city which presented a myriad of problems at almost every moment of its pulsing, aggressive life.

Archbishop Stritch's timely appointment in the very midst of the dark days following Pearl Harbor brought to Chicago a mind and a heart eminently fitted for the arduous duties of the Metropolitan of Illinois.

Samuel Cardinal Stritch, Archbishop of Chicago, was born August 17, 1887, in Nashville, Tenn., son of Garrett and Catherine (Malloy) Stritch. He attended St. Mary's Parochial School and completed his high school studies at 14. He then enrolled at St. Gregory's Preparatory Seminary in Cincinnati.

A brilliant student, Cardinal Stritch was chosen two years later to continue his studies at North American College in Rome. He was ordained at 22 by Cardinal Respeggi, on May 21, 1910, in the Eternal City. Upon returning to this country, he was assigned assistant at St. Patrick's Church, Memphis, in 1916, becoming secretary to Bishop Byrnes. In March of the following year, he was appointed Chancellor of the Nashville Diocese, and in May of 1921 he was named Domestic Prelate with the title of Right Reverend Monsignor. The next nine years of Cardinal Stritch's career were spent in Toledo, to which Episcopal See he was appointed Bishop on

November 30, 1921, becoming the youngest Ordinary in the history of the United States. Here he built a \$1,000,000 Catholic high school, established a Diocesan Teachers' college and planned the Holy Rosary Cathedral, which is one of the architectural gems of the country.

From here he would project the force of his person across twenty-seven years of tense Catholic Action, with all its spiritual striving, its charitable needs, its rush and power. Toledo, Milwaukee and Chicago became cross sections of our country's religious strength and physical achievement. No small part of this reflects in the apostolic life of the young man who would one day, as fourth Archbishop of Chicago, become Prince of the Roman Catholic Church.

He was appointed Archbishop of Milwaukee to succeed Archbishop Messmer on August 26, 1930, and was solemnly enthroned in St. John's Cathedral in the same year. His career was marked by an increase in the number of parishes and the development of existing agencies and the creation of new ones. Nearly 150 Holy Name Society units were established and the membership increased from 15,000 to 50,000. The women's activities were coordinated under the Archdiocesan Council of Catholic Women. More than two million was spent for material aid to needy persons.

He was installed as Archbishop of Chicago in 1940. It is obvious that the life story of the present incumbent of the See of Chicago is a record of "firsts" in great labors for the Church.

In less than ten years of his episcopacy, Cardinal Stritch has coordinated and expanded its great facilities. One of his first interests was the further building of a strong, vigorous press. Today, the New World, the official Archdiocesan newspaper, is the largest diocesan weekly in the United States and naturally exerts an important religious influence on the mentality of Chicago. In 1949 it received the Catholic Press Association medal as being the best edited diocesan journal in the United States.

In the fall of 1940 the then Archbishop Stritch reorganized the Holy Name Society. A speaker's bureau was formed and an intensified membership drive launched. Within two years the membership increased to nearly 200,000 men. He also collaborated in the solemn spectacles called the Annual Holy Hour at Soldier Field. This was when our country was reeling from the impact of war—a war of survival between democratic culture and pagan thought. The Holy Hours pointed to the peace which must follow on this tremendous collision of armed forces.

The Archbishop during these bitter days acted as chairman for the Committee on Papal Peace Points which included extensive postwar planning and many publications on subjects such as the translation of Gonella's study

of the peace statements of Pope Pius XII called "A World to Reconstruct."

The various organizations of women in the Archdiocese were also coordinated under the Council of Catholic Women. They number some 400,000 and have been currently engaged in the drive against unclean literature.

Cardinal Stritch, during the war years, also acted as chairman of the administrative board of the National Catholic Welfare Conference and still occupies a place on the administrative board. Naturally, this work demanded energy and knowledge in the grave events which confront the Church in the present day. He is also chancellor of the Catholic Church Extension Society which each year brings missionary bishops from all over the world to Chicago to obtain relief for their hard pressed dioceses.

The Catholic charities have prospered as never before. They are one of his special cares and he has been consistently solicitous for the poor and the orphaned throughout the vast territories of the Archdiocese.

All in all Cardinal Stritch's coming to Chicago was providential. When the centenary of the Archdiocese was celebrated in November, 1943, a great assemblage of bishops, priests and laity concentrated in the Holy Name Cathedral in a solemn act of thanksgiving. The Archbishop celebrated a pontifical Mass against the background of historic memories of unparalleled achievements, of thrilling growth which is a part and parcel of the history of our city and its environs. As the Te Deum echoed through the vaulted ceiling of the Cathedral, it revolved around those memories and breached the bridge between a hard gruelling period of pioneering and an era of great spiritual prosperity.

The Centennial
of Diocese

This was the most spectacular religious service Chicago had seen in seventeen years. Not since the same historic cathedral was filled with visiting churchmen and priests for the Eucharistic Congress of 1926 had so many members of the hierarchy joined with the local clergy and their spiritual leader in a religious service.

From the Victorian gothic pillars of the nave of the Cathedral hung the American, Chicago and Papal flags. The giant cathedral organ was flanked on either side by more than 200 singers and an orchestra of thirty men. Then to the singing of "Ecce Sacerdos," one of the most stirring hymns of the Catholic Church, the clergy slowly entered.

The colorful procession was an example not only of the ancient and medieval pageantry of the Roman Catholic Church, but also of its universality. There were archbishops and bishops garbed in the brilliant red of their office, and there were others in the garb of religious orders and of the various rites of the Church.

The sermon was preached by the Most Reverend Francis J. Magner, Bishop of Marquette, Mich., for twenty-eight years a priest of the Archdiocese here. Bishop Magner sketched the history of the diocese from its first days when Pope Gregory XVI established it in 1843 and when there was only one church and fewer than 1,000 Catholics in the diocese.

He spoke of the pioneer priests and bishops and then of the great Archbishops, the Most Reverend Patrick A. Feehan, the Most Reverend James E. Quigley, George Cardinal Mundelein, and Archbishop Stritch.

"May the Archdiocese of Chicago," he concluded, "long retain those great qualities that have brought it to the turn of its first century, its frankness and friendliness, its wide sweep of vision, and its willingness to share its grip with reality, its determination and constancy of purpose.

"May it ever be a jewel in the crown of America, a consolation and a source of strength to our Holy Father the Pope, a shining example of true Christianity to the world, a fulfillment of the hopes of all men of good will, and worthy of the continued grace and mighty blessing of God."

After the Mass was over came two of the most impressive moments of the two-hour service. The Rev. Edward M. Burke of the chancery office, read the cablegram of congratulations sent by Pope Pius XII.

"His Holiness as a presage of abundant heavenly blessings and even greater accomplishments in the future affectionately imparts to all participating in the celebration his special apostolic blessing."

In the concluding, and in some respects most impressive part of the service, Archbishop Stritch descended from his green and gold throne, walked across the huge blue Chinese rug that lies before the altar and knelt to dedicate the entire Archdiocese of Chicago to the Sacred Heart of Jesus.

The recessional to the accompaniment of the hymn, "Jubilate Deo," brought the impressive service to a close. As the Archbishop, accompanied by the Rt. Rev. Msgr. Joseph P. Morrison, rector of the Cathedral, and six papal knights left the church hundreds knelt to receive his blessing.

"I Saw Cardinal Stritch Receive the Red Hat . . ."

It's a far cry from my work in Chicago to the consistory at Vatican City where His Holiness Pope Pius XII placed the red "galero" upon the head of the Most Reverend Samuel Stritch, beloved Archbishop of Chicago and the occupant of the episcopal throne in stately Holy Name Cathedral.

We traveled on a specially chartered TWA Skymaster, the C-54, while the cardinal-designates flew on Constellations. Cardinal Stritch, who flew directly from Chicago, covered the more than 5,000 miles in an elapsed time of 24 hours and 35 minutes.

Gander, Shannon, Paris . . . and then Rome. Cardinal Stritch, as he



revealed on another evening in the house on Via Sardegna, was seated in the co-pilot's chair as the plane carrying him circled over the Eternal City. The plane kept circling the city, and the Cardinal said: "Pilot, but I don't see St. Peter's Dome." Then it happened—the pilot tipped the plane's wing, and there below was the greatest view in the world—St. Peter's Dome from the air.

Rome was peacefully nestling in its hills as we finally landed in Champiano Airport, about ten miles from the old walls of the city of Rome, and down by the Appian Way. It was Rome all right. There in the distance were the famed ruins of the aqueducts built by the old Romans to bring water to the city from the mountains.

At the hotel came a biglietto, a note, from the Vatican. It informed me that I should be in St. Peter's Basilica for the ceremonies at which the cardinals—and His Eminence, Cardinal Stritch—were to receive their red hats. It was February 21st. It specifically stated that even newshawks must be in full dress. I stuck on the collar . . . and it was plenty starched. It was tough, but that was my assignment.

I'll never forget what I saw. We got into a cab, went down Via Nazionale, then over the Tiber by way of San Angelo bridge, passing by Castel San Angelo, and to the famed Piazza San Pietro. Then through the Porta Bronzo—the bronze door—up Bernini's famed stairs, and to our press section, near the tomb of St. Peter, where the ceremonies of the imposition of the red hat were to take place. I merely followed our Cardinal's route.

I was about 15 feet from the throne. As I stood there I could hear Rome's church bells sounding the joyous tidings as Cardinal Stritch stood before the Holy Father amid the monuments of St. Peter, Pope Gregory and other pontiffs.

In a setting of medieval splendor, the ceremonies began with the signal

of silver trumpets issuing from the portico of the Hall of Benedictions, heralding the arrival of the Holy Father, as he was being carried on a sedes gestatoria. The silence was broken by shouts of "Viva il Papa," cheers and applause, echoing through the vast edifice.

The Holy Father, from his portable chair, as he was being carried through the nave, moved his right hand in blessing. His brown eyes twinkling behind his glasses seemed to look through every person in the basilica . . . as he smilingly pronounced his benediction.

When he reached the throne, he ascended it gracefully. Then the ceremony began.

The Pope, during the consistory, was dressed in a red cape over his white cassock, and on his head rested a mitre of gold tissue.

The voices of the members of the Sistine Choir now resounded through the basilica as the Cardinals approached the Holy Father.

Cardinal Stritch, dressed in scarlet cappa magna, a long flowing cloak, was eighth in line. He walked slowly to the papal throne, while the eyes of the thousands of the faithful were riveted on the famed, gray-haired, dignified prelate of Chicago.

He genuflected three times, mounted the steps of the throne, kissed the Pope's sandal, then his ring, and was embraced by the Holy Father.

This was a dramatic portion of the ceremony. As I looked on, the Holy Father smiled at Chicago's Cardinal, and the Cardinal in turn smiled back at the Pope. There seemed to be an exchange of great devotion and friendship between the Holy Father and the humble Archbishop of Chicago.

And as the Holy Father embraced the Archbishop, symbolically he was embracing all the people of Chicago, showing his great affection for the



great midwest metropolis, and for its staunch Catholics . . . its priests and nuns, mothers and fathers and children.

At last the breath-taking moment came—the imposition of the red hat. Cardinal Stritch knelt at the feet of the Holy Father . . . the choir was singing "Gloria Alleluia. . . ." Then Cardinal Stritch bowed his head, and the Holy Father placed the red hat over his head for just a second.

The red hat then was removed from the head of the Cardinal, and only at his death will the hat figure in the career of Cardinal Stritch. Later it was delivered to him at the Chicago House on Via Sardegna.

At the time of his death it will be hung up in the sanctuary of the Holy Name Cathedral, beside the red hat of Cardinal Mundelein. The red hat, too large to be worn, is a symbol of the Cardinal's office.

Following the ceremony of the imposition of the red hat, Cardinal Stritch retired to his tribunal chair.

Then the Holy Father withdrew from the basilica in the same manner he arrived, blessing the throngs.

The ceremony, which made history, came to a close when the Cardinals prostrated themselves before the altar of the chair of St. Peter.

Cardinal Stritch returned home from Rome Tuesday, March 5, 1946. The four-engined Constellation plane, which had been kept aloft for 25 minutes by fog, slipped through an opening in the overcast and came to a landing at Municipal Airport at 11:46 a.m.

Mayor Edward J. Kelly, a member of the huge welcoming committee, genuflected and kissed Cardinal Stritch's ring.

Cardinal Stritch arrived in a ten-car procession at the Holy Name Cathedral, escorted by motorcycle police from the airport, over a route lined by men, women and children who waved the American flag and the papal colors of gold and white. Many persons knelt on the wet grass and the streets to receive the blessing of the new Cardinal.

The liturgical reception at the Cathedral marked the Cardinal's first entry into his Cathedral as a Prince of the Church.

The address of welcome was given by Monsignor Casey, and Monsignor Hayes presided.

The procession to the sanctuary was marked with the singing of the "Ecce Sacerdos Magnus" by the choir, directed by the Rev. Charles N. Meter.

Cardinal Stritch imparted the apostolic blessing — and the ceremony ended.

And in the words of Monsignor Casey, during his address of reception to the Cardinal:

"Ad multos, plurimosque annos!"



The Consecration
of Three Bishops

It was the Feast of St. Thomas Aquinas, 1949. Holy Name Cathedral was adorned in its finest dress for one of its greatest occasions. His Eminence Samuel Cardinal Stritch that day became the channel of sacred power from His Holiness, Pope Pius XII, for the making of three bishops of the Catholic Church.

In its century of life nothing quite like it had ever happened in the Cathedral. Many new bishops had knelt before its high altar for their anointing, but never before had three knelt there for such a purpose. Greatest events are simple in their essence. With all Christian ages taking part; with the Eternal Assembly of God entering the solemnity of the moment, and prayers arising from the mighty congregation like the incense before New Jerusalem's holy altars, yet words with the simplicity of the Truth of God became a climax:

"Receive Ye the Holy Ghost!"

His Eminence and the co-consecrators first bent slightly over Bishop-elect Martin Dewey McNamara, who was soon to be led to the throne of St. Raymond's Cathedral in the newly erected diocese of Joliet. Episcopal hands were laid on his head, and the equivalent of the four solemn English words was uttered in Latin.

The consecrators then moved to Bishop-elect William Edward Cousins, who then became the titular bishop of Forma and junior auxiliary to Cardinal Stritch; and hands as of the Sovereign Pontiff were placed on his head. The solemn words again were uttered.

And then to Bishop-elect William Aloysius O'Connor, who now presides over the suffragan see of Springfield; the hands of the consecrators spanned all Christian centuries to the Divine Source of episcopal authority in Jesus Christ and His apostles, as they were laid on his head. The words again were uttered.

It was a drama-packed moment when the three new bishops pledged faith, obedience, and devotion forever to their Eucharistic King and to His holy Church. Prone they lay in full prostration before the altar while the course of the litany of the saints was run.

Then followed the actual consecration. The bishops-elect arose from the sanctuary floor and knelt before the mitered consecrators. Books of the Holy Gospels were placed over their heads so that the printed page touched the neck and were supported there by chaplains.

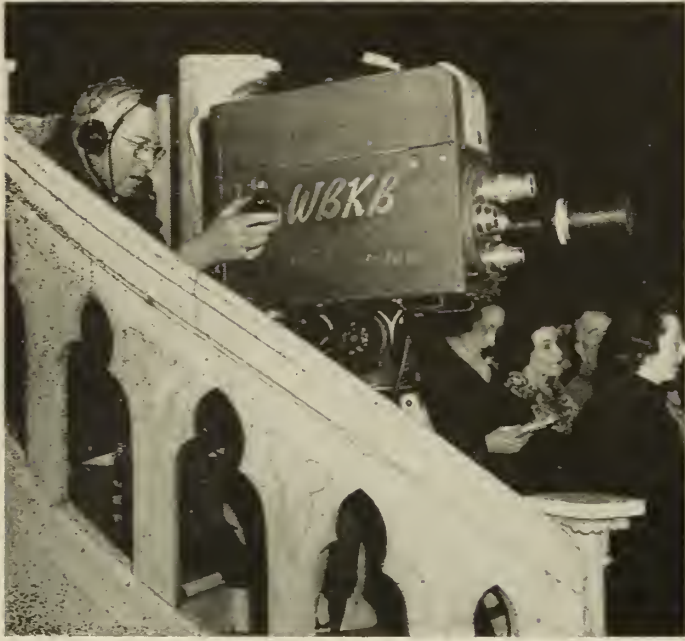
Finally, into their hands were placed golden pastoral staffs, and on their heads the miters, the head-piece, symbolic not only of episcopal office, but also recalling by their form the fisherman's craft of Peter on whom Christ founded His Church.

Bestowal of Gospels into the hands of the new bishops and the kiss of peace brought the actual consecration to a close. The Gospels were taken from the shoulders of the new bishops and handed to them closed by Cardinal Stritch who said to each: "Receive the Gospel, and go, and preach to the people committed unto you, for God is powerful to increase in you His grace, world without end."

The ancient kiss of peace from consecrator to each new bishop was a touching moment. It brought the actual consecration to a close.

It was all as impressive, as great tradition, deep faith, and reverent dignity could make it. The river of God had flowed deep in the devotions of a gathered people and its movement was inwardly known to be eternal. Yet it was a simple, human touch at the close of the Pontifical High Mass that brought tears to eyes. Robed in the splendid garments of his high office, Bishop McNamara left the recessional from the altar, approached the front pew, and bent over and kissed his 87-year-old mother, Mrs. Mary McNamara.





The First Television Broadcast

Did you ever see the inside of a Television Truck? It is an awesome sight. You look at five different pictures simultaneously. At a first glance it looks like a television salesroom with all sets going. But soon the program director explains to you that the three pictures in three receivers are showing the views from three different cameras set up to televise the event. Another machine shows you the picture that has been selected to be sent out over the air. The fifth picture is a regulation television receiving set and it shows you the program which people are receiving in their homes. All you have to remember is not to get interested in the picture which people are receiving, but to concentrate on the three cameras taking pictures so that you will help to choose the best one to send out over the air. When a church service is televised a priest usually assists the program director in the sound truck. The priest is to advise what ceremonies are taking place—which camera to use for televising and at the same time direct the other cameras where to focus to pick up the next part of the ceremony.

We didn't know whether it would be possible to telecast the Midnight Mass for Christmas, 1948. One station insisted there would not be enough light in the church. Station WBKB said they could televise it and they would like very much to do so. It was the first time Mass would be televised in Chicago. We didn't know too much of what would be entailed, but we did know that we wanted to show the picture on the air. It would mean a lot to those who were not able to attend Midnight Mass anywhere;

it would be a fine opportunity for many people who could not attend the Solemn Pontifical Mass in the Cathedral; it would bring a real Christmas to many of those in hospitals and even bring Christmas spirit to some people who had forgotten Christ and were spending Christmas Eve in a tavern. Monsignor P. Hayes decided we would try it.

Christmas Eve there were cameras and speakers and high voltage wires strung in some awkward places in the church. There were technicians and cameramen in some peculiar locations, but it worked out well and no one's view was obstructed. The cameras were placed so as not to be a distraction to the people and still pick up the best possible picture. One camera was in the loft, one in the pulpit, and the other in the sacristy door.

As midnight struck Cardinal Stritch appeared in the glorious robes of his office to begin the Mass, the cameras were set and ready to go. The choir, under the direction of Father Meter, began the beautiful Christmas carols. They sang, "O Holy Night" and we put a picture of the Holy Family at Bethlehem on one of the cameras. We faded out the picture with the choir and showed the Holy Family with the glorious music echoing in the background. We showed the shepherds coming to the stable and the choir sang "O Come All Ye Faithful."

The Mass was begun and we knew by that time that the lighting would be sufficient, that the sound truck was coming through fine and that Father McCarthy's narration was going to be well nigh perfect for the occasion. In the sound truck outside the Cathedral everyone began to breathe a little easier. The program was on! The mechanical part was functioning properly. The tension of waiting to start, of testing, of checking was over and we were satisfied that the job could be done.

At the Gloria in Excelsis Deo we got a fine picture of the Cardinal



through the camera in the sacristy. The camera in the pulpit was well placed for the pictures of the Epistle and the Gospel. We used the camera in the choir loft to show the hundreds of people receiving Communion as they marched up the aisles and back. It took us a long time to set up the "super" for the last blessing of the Mass. We wanted to superimpose a picture of the whole church crowded with people and at the same time a close up picture of the Cardinal giving his blessing to them. It had to be timed just right so that we did not lose any part of the Mass. We had to have one camera set for the general view of the church and one camera set for the close up. All of the technicians were busily bent over their machines, as the deacon finished the "Ite Missa Est" we began the superimposition. Slowly, slowly we faded in the picture of the whole church and faded out the picture of the deacon. Then very slowly, getting brighter and brighter, we faded in the picture of the Cardinal as he blessed the people. Father McCarthy extended to all his listeners a wish for Christ's blessings on Christmas day and the program was finished.

The Mass was over; people were coming out of the church. They looked at the curious truck with all its cables and wires as they began walking home. Many of them had not been aware that they were present at the first television of a Midnight Mass. Inside the truck we stood up for a stretch. We opened the door for some fresh air. We realized that we were tired, that we had been tense for a long time. We wondered what reaction the program had received. The studio called to say that already they had received many telephone calls of favorable comment. That was the beginning of a stream of praise that came to Station WBKB and the staff of Holy Name Cathedral for the fine work they had done. And many people did see that program in taverns and night clubs. These were odd places for a picture of the Mass to be shown, but the reports given stated that during the program many people refrained from drinking and smoking and that a reverential atmosphere pervaded there.

This successful program was followed on March 7th when the consecration of the three bishops was televised over the NBC television chain to the East. The Pontifical Mass on Easter Sunday, 1949, was televised over WGN-TV. A new medium was bringing the services of the Church into the homes of the sick and to the bedside of those in hospitals. Science was once again working with God to bring Him closer to all.

On May 19th, the Chicago Federation of Advertisers' Club gave two first place awards to the special events in the Chicago area for this year. The two events were: 1. The Pontifical Mass on Easter; 2. Triple consecration of the three bishops at Holy Name Cathedral.



Up from the chasm, surrounded by the mountains of buildings, . . .

rises Holy Name Cathedral—the Mother Church of the Archdiocese of Chicago with its nearly two million Catholics—the homey Parish Church for eight thousand parishioners.

It stands in the middle of the most cosmopolitan section in the world—just a short walk from the Gold Coast with all its wealth and all its glitter—

a few steps away from Clark Street with its refugees from economic wars—in the midst of powerful oil companies and investment corporations, and two-by-four cigar stores.

Where all races and colors and classes blend into one teeming mass of humanity.

It is the home of Jesus Christ on North State Street—



with its cruciform roof, and cross-crowned steeple reaching high into the sky, . . .



beckoning all, sinner and saint, rich and poor, to come into its portals



to worship the everpresent Christ, Who dwells therein, day and night, . . .



waiting for those who love Him: priests, brothers, nuns and YOU.



In the past, millions have gathered to say "farewell" to one great Cardinal . . .



or to greet another who had just come from the throne of Saint Peter.



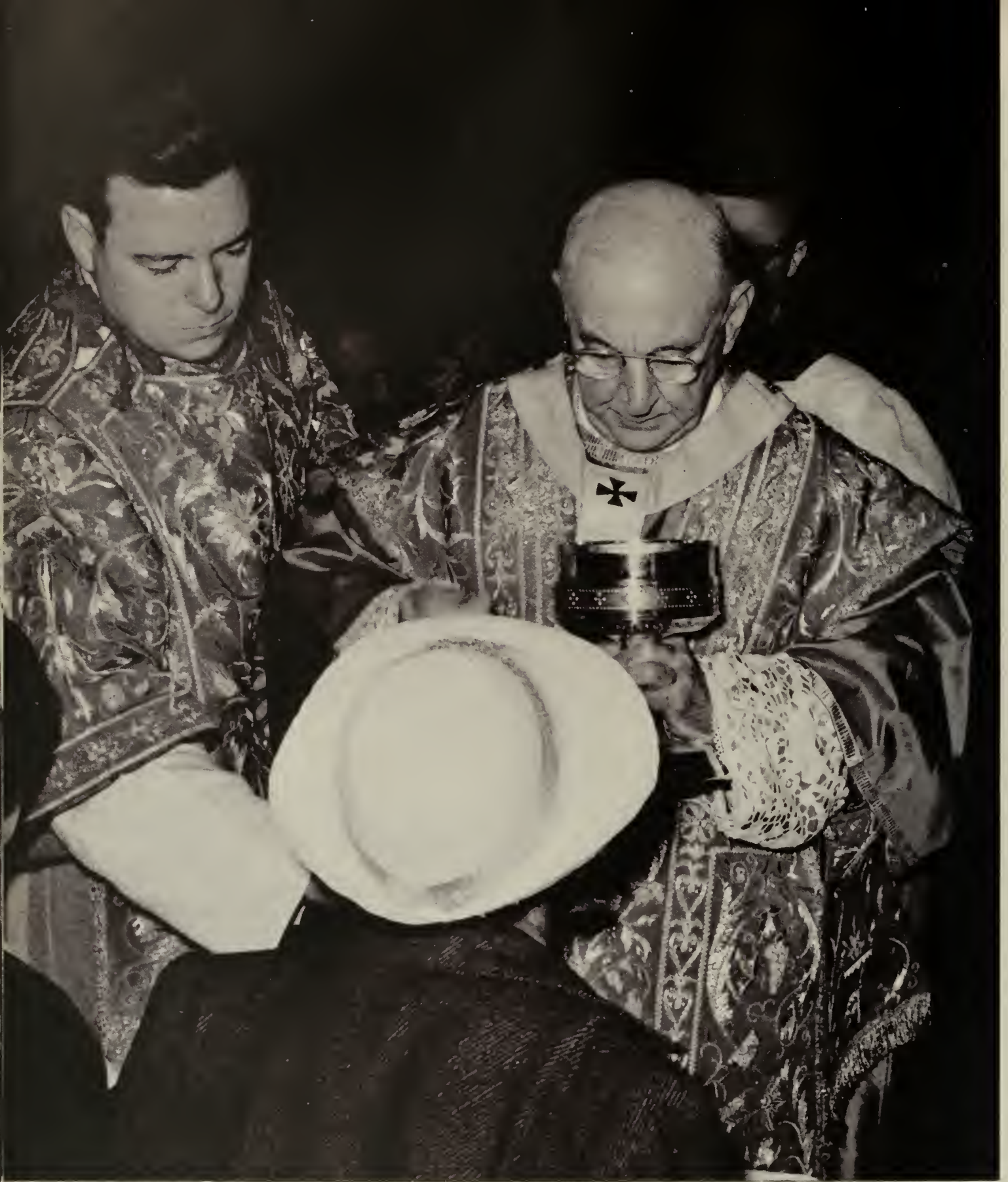
Daily, friends come to see their loved ones joined forever in Holy Matrimony . . .



or to witness the welcoming of another soul as a citizen of Heaven.



Others still have come to stand with Mary and John on Calvary in the Mass, . . .



or to be united, Body to body, Soul to soul, with the living Saviour



or to be blessed by the gentle Jesus, perpetual Prisoner of the tabernacle.



Many follow Christ as He walks the sorrowful way of the Cross,



or spend peaceful moments of prayer in His presence for this . . .



grand structure of stone and steel, of graceful arches and soaring pillars



is the House of God—the Temple of the Living God—the Home of Christ.



All around us are the impressive reminders of Christ—in the paintings—



and in the windows which shed an unearthly glow on the entire interior.



We look down the aisle to the beautiful altar of the Virgin—Mary, the



pure, the innocent—Mary, the Mother of God, the most honored of mortals.



Between the arches we light a candle to burn as a token of our love when we depart,



while we pause to say a prayer to the kind Joseph, the guardian and protector.



We pass the middle to whisper a few words of love to the Sacred Heart



Who has loved so much and Who has received nothing but ingratitude in return.



Darkness falls and man-made light shines on prelates and people in prayer.



The representatives of Christ have come into the pulpit to speak the words . . .



of the great writers of the Church—the words of Augustine and Gregory,



of Jerome and Ambrose—who taught only of the Father, Son and Holy Ghost.



Our eyes rise heavenwards—to the glorification of Christ in His Transfiguration



and we pray that Christ will shine through our lives as light through a window.



But where shall we find our salvation? Only at the foot of the Cross—only with Jesus!



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CHICAGO TRIBUNE

The Builders of Holy Name Parish

WITHIN A FEW CENTURIES *this nation grew up from the prairies.*

Up from the swamps rose great cities.

Forests were cleared and golden fields of wheat sprung from the good earth.

Rivers were harnessed and changed night to day.

This nation has always praised its builders, the men who conquered all of nature and made it work for their fellowmen.

We, too, honor our builders—

*the builders of the many Houses of God which have served the
people of this Parish*

*the builders of sanctity, who helped transform men to God by the
faithful administration of the Sacraments.*

*During the past one hundred years, many priests have been associated
with the Holy Name Parish.*

These men were of varied character and personality;

These men came from different strata of social life;

Some of these priests were destined for higher dignities in the Church;

Others died in the line of duty;

But all had this in common—

They worked for God.

*They spent their many tedious and laborious hours honoring the
Holy Name of Jesus.*

*Their names may never have been well-known to the vast multi-
tude of people in this nation,*

But their deeds have been recorded in the Mind of God,

And their efforts will shine forever in the souls of their flock.



Very Reverend Jeremiah Kinsella

The First Pastor

It was a dull May day in early Chicago when the Reverend Mr. Jeremiah Kinsella arrived at the door of the Bishop's residence. The young man, already ordained as Deacon of the Church, brought with him letters of recommendation from the Bishop of New York and from other clergymen of that city. He was following Bishop Quarter, the head of the newly formed Diocese of Chicago, in answer to a plea for more priests and seminarians sent by the Bishop to the Eastern dioceses. He was accepted by the Bishop, and the new and full life of Jeremiah Kinsella began in Chicago.

Jeremiah Kinsella was a native of County Carlow, Ireland, and was of a family of priests, the name being a familiar one in ecclesiastical history of his native land. The celebrated Bishop Kinsella, the favorite pupil of Doctor Doyle, was of the same family, and Archbishop of Dublin, Cardinal Cullen, was his mother's first cousin.

He was born in 1812, the oldest of seven children born to Daniel and Bridget Kinsella. He graduated from Carlow College and very soon after emigrated to the United States. He began to study for the priesthood in New York City, and was already a Deacon when Bishop Quarter sent an earnest plea to the East for more priests. The Reverend Mr. Kinsella arrived in Chicago on May 29, 1844, and two weeks later became professor in the Catholic College of Saint Mary.

On July 7, 1844, he was ordained priest by Bishop Quarter in Saint Mary's Cathedral. So high was the appreciation in which he was held by his Ordinary that he was appointed to the distinguished and responsible position of President of the College of Saint Mary's of the Lake, which was subsequently elevated to the rank of university.

Being one of the first priests ordained by Bishop Quarter, he was a close friend and confidant of the Bishop, who called upon him many times for his suggestions and ideas in running the new diocese. He stood by the Bishop and helped to make the University of Saint Mary of the Lake one

of the most outstanding institutions of learning west of the Alleghanies.

When the University opened July 4, 1846, it was thought to be far-removed from the center of the city. But within a few years, bridges spanned the river and settlers moved to the north side. The Germans came first, and Saint Joseph's Church was built at the corner of Cass and Chicago Avenues to take care of their spiritual welfare. The English-speaking people of the north side began coming into the little chapel of the University. Father Kinsella foresaw that these newcomers were numerous enough to have a church of their own, and in 1848, he laid plans with the aid of Bishop Quarter to build a wooden chapel on the southwest corner of the University grounds. On November 18, 1849, the Church of the Holy Name came into being and Father Kinsella became its first pastor, even though he still maintained the presidency of the University. Under the pressure of duty at the University, Father Kinsella gave up his pastorate of Holy Name parish in 1851.

During his ministrations and labors here he was greatly beloved and respected not only by his own people, but by the many friends he made among other denominations who had learned to esteem him for his many estimable qualities as a man, as well as his true priestly virtues. His frank and manly nature, his generous, warmhearted, kindly disposition made for him many friends wherever he was known. It was impossible for Father Kinsella to be the enemy of any man, for his big heart was so full of kindness and charity that it had no place for feelings of dislike or hatred. But we must not construe his bigness of heart with any softness of character. He was a staunch defender of the faith, and he had positive and decided views upon all questions affecting the true interests of the Church, and no one was more uncompromising in their maintenance. His position on such subjects was never affected by respect for persons.

He also had a thorough appreciation of the requirements and prospects of the Church in this country, and it is doubtful if any American churchman possessed a keener appreciation of the material resources necessary for the prosecution of its spiritual work. He had, while acting as president of the University, not only erected three churches, but was particularly active in making provision for religion in the future. Here in Chicago, he materially aided the Bishop in securing much of the ecclesiastical property for the building of churches, orphan asylums and other institutions.

He labored under great odds during the episcopates of Bishop Van de Velde and Bishop O'Regan. His plans for the University and the Church of the Holy Name were enormous and the Bishops could not foresee with the vision of Father Kinsella the greatness the Church would assume in

the future. When in the company of Father Clowry and Father Breen who were intimately associated with him here, he left Chicago to go East, he was cordially received by Archbishop Hughes. Father Kinsella's first appointment was Saint Anne's Church in New York.

On July 14, 1857, Father Kinsella became pastor of Saint Raymond's Church, where he remained until his death.

During the eighteen years he spent there, he put his parish in good shape both spiritually and financially. But the strenuous work took its toll and though not an old man, his health failed rapidly. He became seriously ill at the end of 1874, and he knew that he would never recover. He died in his room in the Rectory on January 6, 1875. His remains now rest in the cemetery in front of the church where a small monument marks his grave.

Reverend William Clowry, while just a deacon, was made Secretary of the University of Saint Mary of the Lake in June, 1849. When he was ordained a few months later, he became a professor at the University. He succeeded Father Kinsella as pastor of Holy Name Parish in 1851, a post he held for four years, until in 1855 he left the Chicago Diocese with Father Kinsella and Father Breen for New York. The Bishop of New York welcomed him and assigned him as a curate at Saint Stephen's. Later he became pastor of Old Saint Gabriel's Church. He died in New York City thirty years later.

The Succeeding Pastors
Until the Fire

Reverend Patrick J. McLaughlin became the third Pastor of Holy Name in 1855 when Bishop O'Regan transferred him from the pastorate of Saint Patrick's Church on Desplaines Street. The Very Reverend Walter Quarter, the brother of the first Bishop of Chicago, founded Saint Patrick, but he left Chicago for the East after the death of the Bishop. Father McLaughlin began the construction on the present building of that Parish. He was Pastor of Holy Name Parish for only two years.

Reverend Michael Dillon—1857

Reverend Michael Lyons was an assistant at Saint Patrick when he was made Pastor of this Parish in 1858. He had this arduous task during the "inter regnum" of Bishop O'Regan and Bishop Duggan, until 1861.

Reverend John Higginbotham—1861

Very Reverend Dennis Dunne, the Vicar-General of the Diocese of Chicago, took the pastorate of Holy Name Parish in 1862. In 1863 he was at-



Father Roles

tacked by typhoid fever which left him in a comparatively feeble condition.

Reverend Joseph P. Roles took the reins from Monsignor Dunne, when he got sick in 1863. This dynamic little priest was born in Halifax, Nova Scotia, May 23, 1830. Educated at Saint Mary's College in Halifax, he continued his studies for the priesthood at the Grand Seminary in the north of France. He was ordained in Halifax in 1852. After his ordination he was for two years president of Saint Mary's College in Nova Scotia, and then worked seven years as a missionary among the Acadians. In 1860, at the invitation of Bishop Duggan, he came to Chicago and assumed the duties of the vice-president of the University of Saint Mary of the Lake. From his position of honor, he became Pastor of Holy Name Parish, remaining until 1868. He became pastor of Saint Louis Church, which after the Chicago Fire was merged to Saint Mary's. After the Fire, Bishop Foley bought the Protestant Church at Ninth and Wabash Avenue to become Saint Mary's Pro-Cathedral, and appointed Father Roles as Pastor. He traveled all over the United States in 1873 and 1874 collecting money for the rebuilding of Holy Name, which was to be the new Cathedral. He died September 25, 1889. History will prove that Father Roles was the second great pastor of Holy Name Church.

Reverend Thomas Quigley—Administrator 1869

Reverend Joseph Doyle was an assistant at Holy Name during the pastorate of Father Roles, and became pastor of Saint Patrick's in 1869. He came back to the Parish in 1870 as Pastor and held that position until the coming of Bishop Foley.

Assistants Before the Fire

Father John Breen was ordained Deacon in the Chapel of the Holy Name the day it was dedicated by Bishop Van de Velde, November 18, 1849. One week later he received the Sacrament of Holy Orders in our Chapel. He assisted Father Kinsella in the College. He also was a curate at Holy Name from 1851 to 1855. He went to New York with Father Kinsella and Father Clowry.

Reverend William Herbert—1857-1861

Reverend William Edwards was a curate at Holy Name during the year 1858. The following year he was asked by Bishop Duggan to found the Church of the Immaculate Conception at the corner of Franklin and Shiller.

Reverend Thomas Mangan—1862. He was Pastor of Saint Mary's Church in Joliet after his one year at Holy Name. He died on February 5, 1898, while still Dean of Joliet.

Reverend Patrick Ward—1862

Reverend Thomas McGivern—1864

Reverend William Walsh—1865

Reverend Jacques Coté, while a curate at Holy Name, was named as first pastor of the Church of Notre Dame de Chicago, which virtually was the continuation of Saint Louis' Church. Notre Dame had a French congregation and Father Coté was pastor from 1866 to 1884. He died March 1, 1911.

Reverend Fred Smyth—1867

Reverend Maximilian Albrecht—1867

Reverend Jeremiah O'Neill was, in 1868, an assistant at Holy Name Parish. Bishop Duggan appointed him a Pastor in Rockford. In 1871 Father O'Neill took charge of the congregation of the Nativity Church on the south side. As an orator he was one of the most scholarly and finished in the diocese. Because of his rare talent, after the Chicago Fire, he was appointed by the Bishop to make a lecture trip through the west soliciting funds for the rebuilding of Chicago's churches. He died on April 27, 1884, at the age of 44.

Reverend Patrick Flanagan came to Holy Name Parish during the trying days of Bishop Duggan's illness in 1868. He was stationed here during the Chicago Fire and started with Father McMullen the plans for the rebuilding. He left the Parish in 1873. On November 1, 1877, Father Flanagan began his long pastorate of Saint Anne's Church on the south side, a pastorate extending over thirty years, and attended with labors.

Reverend Joseph McMahon was assigned to the Parish in 1869 and was transferred in 1871. Later he became pastor of Saint Mary's Church at Minooka, Illinois, where he labored until his death in 1929.

Reverend Michael Stack—1870



Father Coté



Father Flanagan



Father McMahon



Most Reverend John McMullen

The First Rector of the New Cathedral

On October 29, 1870, Father John McMullen was appointed Rector of the soon-to-be-destroyed Cathedral of the Holy Name.

He had been recalled to Chicago from a mission at Wilmington, Illinois, some months earlier by Bishop Foley, soon after the latter's installation.

Father McMullen was at this time in his thirty-ninth year. He had been active in the Diocese of Chicago for a dozen years, ever since his return from Rome, where he had been ordained in 1858.

The parish of the Holy Name, at the time of his appointment, numbered some twenty-three hundred families. But it seems, if one may interpret certain mild contemporary comments, to have been in a somewhat seedy state. The church building was badly in want of repairs; there was an immediate need for a boys' school. Things in general were perhaps a little run down.

Within the first year of his Rectorship Father McMullen had renovated a building situated on the corner of Chicago Avenue and Cass Street, which had at one time been used by the Seminary of St. Mary of the Lake. He had arranged for the Christian Brothers to take it over; and thus the parochial school for boys was established.

He also completed, within this first year and with the help of his assistants, a house visitation of his congregation, making himself known among his people and getting to know them. He also spent some nineteen thousand dollars—a considerable sum at the time—in a complete redecoration and all-round improvement of the church building.

Then—on October 9 and 10, 1871—the great Chicago fire swept northward over the Holy Name parish. Father McMullen is quoted as saying that on the eventful night of the 9th, while he was visiting a friend in another part of the city, he "saw a multitude of people rushing towards State Street bridge; I started on a run with the others and by the time we reached the bridge it was burning."

In later years he is said to have described most vividly how the flames

of the burning city rose that night several hundred feet high and rolled in billows for blocks ahead.

The unfinished spire of his church was on fire by the time he reached home. He rushed into the church, secured the Blessed Sacrament, and ran to his residence. But this building was already smouldering. Father McMullen's movements during the next few days—like those of most Chicagoans at this desperate time—are impossible to trace.

Yet we do get from a close friend, Father James McGovern, one quick glimpse of the Rector at this period: "He was scarcely recognizable. His face was black with smoke and dust, his clothes stained and torn, a hat which he had picked up somewhere covered his head—and only for the sad situation, his appearance would have caused some amusement."

Are there any questions inadvertently raised by this impression? Is there any touch of character revelation in it? Surely we know that the Rector was not used to appearing in somebody else's old hat; certainly he did not make it a habit to go about begrimed and smeared, in torn clothing. But was he—one speculates—the stern kind of man who would not have tolerated at any time, even among close friends, any show of amusement at his own appearance? Or was he rather the humorous kind of man who—even in this "sad situation"—might have joined in the amusement caused by his own outlandish appearance? The comment of his friend does not tell us: it simply presents the picture, and suggests the questions.

But the situation was more than sad. Twenty-four hours after the fire had reached the parish, there was nothing left there to burn, though the smoking walls of the church were still standing.

In a letter dated October 14, 1871, Father McMullen wrote: "I have met most of my people and have been able to do something to relieve them. I have been very busy in procuring and distributing supplies, busy as ever in my life. This evening I leave . . . for New York; we will collect through New York and New England."

The "collecting" was for the relief and the rebuilding of the parish.

If we may judge from a photograph taken some years later, Father McMullen at the time of the Chicago disaster was a sturdily built man with a massive, leonine head, thick hair, deepset eyes, a firm jaw. He has been described as having a "closely-knit, wiry frame." Surely he had a look of determination, of forcefulness, an appearance of grave solidity which was perhaps more a mark of character than it was a physical attribute.

He was born in Ireland, near Ballynahinch, on January 8, 1832, the youngest of a family of seven. Early in the following year he was brought across the Atlantic by his parents, who settled first in Quebec, later in

Ontario, and still later in New York state. Young John was eleven when the family moved to the American middlewest.

For some months the McMullens lived in Lockport, Illinois. The records of St. Patrick's Church, in Joliet, show that John McMullen made his first Communion there on Christmas Day, 1843. In March of the following year the family moved to Chicago, "to the South Side on a lot on Quincy Street, purchased from the canal company."

After going to several schools, district and parochial, the boy entered the newly founded University of St. Mary of the Lake. He seems to have been an outstanding student, of the plodding rather than the brilliant type. But before long his academic career was interrupted by an accident which might easily have proved fatal.

In 1852 he was graduated from the University of St. Mary of the Lake; and in September of that year began his first year of theology. Because of poor health, however, he was almost immediately advised to give up his studies for a time.

On a visit to Rome in the summer of 1852 Bishop Van de Velde of Chicago had made arrangements to send definitely one student, and possibly two, from his own diocese to the College of the Propaganda. Months later, John McMullen was told that he was one of the two finally chosen.

He reached Rome, with his companion, in mid-October, and entered the College of the Propaganda.

No drama seems to have marked the Roman years. In 1858 illness, caused in part by his severe driving of himself and in part by the old gunshot wound, forced McMullen again to interrupt his studies for a short time. But on June 20, 1858, he was ordained with six others of his class by Archbishop Ligi-Bussi, in that prelate's private chapel.

He remained in Rome for some weeks in order to complete examinations and secure his Doctor of Divinity degree. Leaving in August, he traveled by way of France, England, and Ireland, and arrived in Chicago late in October.

His activities during the next dozen years were amazingly diverse; he appears to have been a man competent in a good many ways; yet roughly, with some overlapping and some simplifying, we may perhaps divide these twelve years into three periods.

From 1858 to 1861 he plunged into the most energetic parochial and organizational work. He preached a course of Lenten sermons at St. Mary's. Working against serious and sometimes bitter opposition, he founded the Magdalen Asylum, better known later as the House of the Good Shepherd, a refuge for unfortunate women. As pastor of St. Louis Church he organ-

ized missions and built new churches at Sycamore, Lodi, DeKalb, and Dunton, with four church buildings going up at one time.

The year 1861, in which he was named President of the University of St. Mary of the Lake, began what proved to be a much more trying and arduous and difficult—though openly less active—period. Financial strain and what appears to have been episcopal or some sort of internal diocesan opposition combined to make serious progress at the University impossible to achieve. St. Mary's of the Lake closed its doors in 1866.

The period from 1867 to 1870 was full of disturbing experiences. After accompanying Bishop Duggan to the Second Plenary Council of Baltimore as a theologian, Father McMullen was assigned to St. Paul's parish in Chicago. This was a time when "the incipient insanity of Bishop Duggan could not escape the eyes of those who were familiar with him"; and Father McMullen was one of those who were familiar and who fell into disfavor. In 1868 he went to Rome to represent four priests, among them himself, who had been dismissed from their positions and ordered to leave the diocese. Advised in Rome to come to an understanding with his superior, Father McMullen returned to Chicago to find that Bishop Duggan had been removed to the Asylum of the Sisters of Charity in St. Louis. Shortly afterward, the Administrator of the diocese assigned Father McMullen to a parish in Wilmington.

It was from this post that he was recalled by Bishop Foley in 1870, to become Rector of Holy Name Cathedral, just a year before the fire.

The "collecting" trip upon which Father McMullen started soon after the fire did not last for long. Contributions of food, clothing and money began arriving almost immediately in Chicago. Every diocese in this country and Canada sent contributions to Bishop Foley, who quickly recalled the absent Rector and instructed him to supervise the building of a temporary structure in which Mass could be said for the Cathedral parish.

A large frame building was hastily thrown up, with room in the rear for the Rectors' somewhat primitive living quarters. A "shanty church," McMullen called it. Only a few loose boards separated him from the bitter winter which followed the October fire. At the same time he seems to have been in one sense genuinely content with his residence: it permitted him literally to be as one with his parishioners in their common destitution that winter. He was never a man who took physical comfort very seriously.

But by the spring of 1872 he had moved to more convenient surroundings. Work was now being started on the new Cathedral of the Holy Name. In 1875 this new building was finished; it stood on the very spot where the first tiny frame church dedicated to the Holy Name of Jesus was erected

in 1849. And its Rector wrote of it, reticently, yet with what one may consider decent pride: "It is the most beautiful . . . church in the United States."

Under his guidance, the Religious of the Sacred Heart opened the Academy of the Sacred Heart at the corner of State Street and Chicago Avenue. This new school took care of the educational problems for the girls. But Father McMullen worked hard for two years and in 1880 the Holy Name Parish School was built on the northeast corner of Cathedral Square. The boys and girls of the parish now had a school of their own, taught by the Madames.

In 1877 Father McMullen was appointed Vicar-General of the Chicago diocese.

In 1879, upon the death of Bishop Foley, he was confirmed as Administrator.

In 1880 the Diocese of Chicago was made an Archepiscopal See, and Bishop Feehan, formerly of Nashville, was named as first Archbishop.

Father McMullen was requested to continue as Vicar-General. He also remained Rector of the Cathedral.

Rumors began to rise, however, about the likelihood of his soon being elevated to the episcopacy.

On May 8, 1881, the rumors became fact. On that day the Very Rev. John McMullen, D.D., V.G., of Chicago, was named first Bishop of the newly created See of Davenport, Iowa.

On July 25 of that year he was consecrated in the Cathedral of the Holy Name, in the church which, under Bishop Foley, he had built out of the smoke-blackened ruins.

On July 4th, three years later, he died in Davenport, and was buried there in St. Marguerite's Cathedral.

"The quality that first strikes me when I think about him is his strength," said Bishop Spalding, in the funeral sermon.

"He fell a victim to his energy . . ."

"Akin to his strength was his perfect sincerity, his complete honesty . . ."

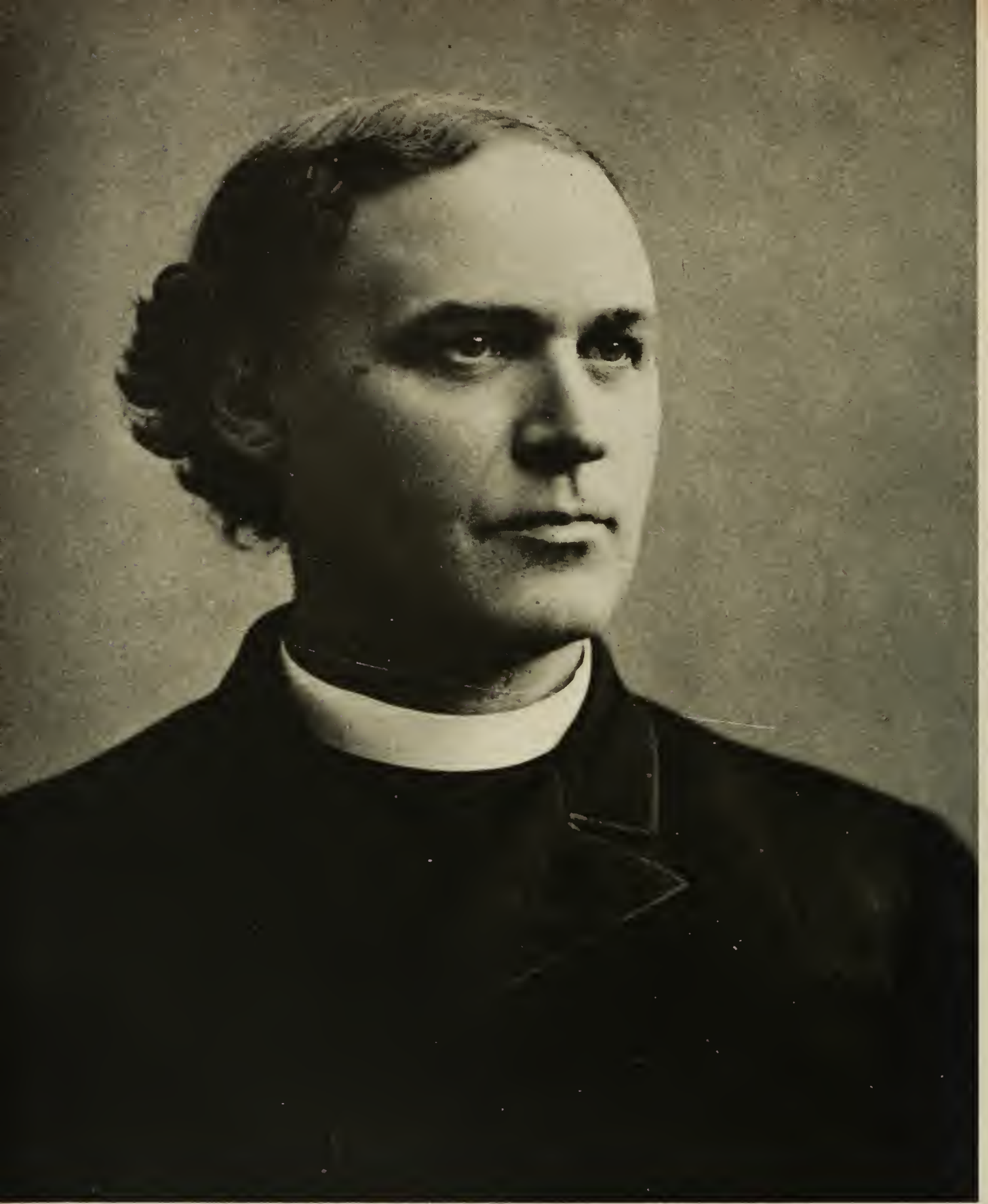
Years before it had been said of him, in a quite different context: "One thing is certain, John McMullen is an honest man."

He seems indeed to have been just that.

"Not a faultless man . . . not one whom either the world or the church would canonize, not a great orator, nor a master of style, nor a profound thinker, nor an enthusiastic reformer, nor a skillful organizer of philanthropic schemes . . ."

"But a plain, brave, and genuine man."

God rest his earnest soul.



Father Patrick Conway

The Second Rector

There was still much to be done on Cathedral Square when Bishop McMullen left for Davenport. In November, 1881, Archbishop Feehan appointed Father Patrick Conway, the builder of Saint James Church and Rectory, of Saint Patrick's Academy, High School and Rectory, as the Second Rector.

Patrick Conway was born in Ferns, County Wexford, Ireland, in 1838. Coming to America as a boy of fourteen, he settled in Chicago and worked at his own business to secure money to enter the University of Saint Mary of the Lake to study for the priesthood. He finished his studies at Notre Dame University and was ordained by Bishop Duggan at Holy Name on July 7, 1865. He held the pastorates of Saint Louis, Saint James, and Saint Patrick Churches before being appointed to the Cathedral.

His first task at the Cathedral was to construct a new Rectory. Since the Fire, the Cathedral clergy had lived some distance from the Church at 306 Chicago Avenue. This new Rectory housed the clergy of the parish and the chancery office. In 1882 Father Conway purchased ground and erected a three-story brick building for a boys' school at 79 Sedgwick Street at the cost of \$60,000. It was opened the following year with a large attendance of boys who were placed under the clerics of Saint Viator's. This school accommodated about 600 pupils, and for a while solved the problem of segregating the boys and girls in the school system of the parish.

During his pastorate, Father Conway and his assistants took a new census of the parish. It was found that Holy Name had a Catholic population of 2,700 families.

Early on Sunday, July 1, 1888, Father Conway took sick and Father Agnew, one of the assistants, sent messengers to all the parishes in the city asking for prayers for the Vicar-General. But within a few hours, Father Conway died in the Rectory which he had built.

His years at the Cathedral were few, but Father Conway was long remembered for his kindness, affable manners, fine scholarship, rare executive ability and exceptional pulpit oratory.



Monsignor Michael J. FitzSimmons, P.A.

The Third Rector

Fifty years a priest in Chicago!

Forty-nine years at Holy Name Cathedral!

Rector of the Cathedral for 40 years!

Vicar-General of the Archdiocese of Chicago under three Archbishops!

This is Monsignor FitzSimmons.

Michael FitzSimmons was born in Chicago in 1850, so his may have been one of the very early priestly vocations to the Archdiocese. He was the only son of Michael J., Sr., and Bridget Buckley FitzSimmons who were married at old St. Mary in 1841, who later moved to Morris, Illinois. This was the boy's home until after ordination to the priesthood. His father died early.

A thing that seems to stand out prominently in his life was devotion to his mother, a woman of strong faith and sterling worth, she had much to do in molding his character. In the pattern of the traditional Irish mother, her dearest wish was to see her son a priest of God. But she did not urge it on him—she prayed and hoped. He attended school in Morris, and later the Franciscan Fathers' St. Joseph School at Teutopolis, Illinois. With practical direction and warm encouragement on the part of Father Hugh O'Gara McShane, then pastor in Morris, Michael decided to pursue higher studies at the diocesan preparatory school, St. Viator's, in Bourbonnais, Illinois, then took philosophy and theology at that grand old seminary, St. Mary's in Baltimore of the Sulpician Fathers, who in that day educated so many priests for the Archdiocese of Chicago. Michael FitzSimmons was ordained by Archbishop Feehan in Holy Name Cathedral August 17, 1882.

But it was as Rector that "Father Fitz," as he was familiarly called, was best known and loved. He spent about two years studying the problems of repairing the Cathedral. This edifice had been built in 1874-75, in the years of scarcities following the Chicago fire. Its design was noble but was incomplete. Consultation with builders and engineers revealed that no ordi-



In 1893 incandescent bulbs light the Cathedral

nary repair job would suffice. A serious settling of the tower and a degeneration of foundations caused the Superior Street wall to be out of line and the steeple was in danger. The remedy was the sinking of numerous shafts through the sand to a depth of 80 feet below ground level, down to hard pan—a layer of rocklike clay—digging the sand out of these shafts and replacing same with poured concrete. This undertaking attracted wide interest and newspaper comment for its uniqueness in that day. When set, those solid caissons provided stable support for the hitherto sagging foundation of tower and main walls. In addition, buttresses were taken down and rebuilt of stone, matching the original Lemont limestone of the building. Stone turrets replaced wood and metal pinnacles, the steeple was braced and an entire new clerestory was built of stone in the spirit of the original plans to achieve a beautiful Gothic edifice which became the pride of Chicago.

Work on the exterior was only the beginning. In preparing for the task of restoring and decorating the church interior, Father FitzSimmons decided to study at first-hand the great Cathedrals of Europe. The end result of his study and aspiration is written in form and color all over the interior of the Cathedral which has been since 1893 the mecca of throngs of visitors to Chicago interested in religious art. He made many trips before securing the services of the famous mural artist, William Lambrecht, who was hard to secure and harder to hold to completion of his work. The data on this artist is scant. He was born in Altenschonbach, Germany, on October 31, 1838. He studied in Munich from 1859 to 1867, and came to the United States in 1868, at the age of thirty years. He remained here, painting religious pictures until 1902, when he returned to Germany where he died. For the forty-three murals in oil in the Cathedral he received \$9,675.00. The writer, watching on a high platform, saw this artist at work on the painting of "The Transfiguration" on the ceiling, while lying on the scaffolding close to the ceiling, bringing to reality the vision in his artist mind. Though the following has appeared before in published accounts, we do not hesitate to reproduce here the words of the famous art critic Eliza Allen Starr, a convert Catholic and parishioner now long deceased:

"On the interior the wooden pillars gave place to clustered pillars of beautifully tinted and veined marble; the wainscoting, including vestibule and sacristy, also was of effectively arranged variegated marble; the pavement of the sanctuary was laid in tessellated marble; the sacristies in mixed mosaic work—no pattern; the sanctuary railing in marble with short pillars, closely set in clouded alabaster, while the three gates were of wrought brass. On the four pillars which sustained the corners of the transept were placed

the four Latin Doctors—St. Gregory, St. Ambrose, St. Augustine and St. Jerome. The architrave above the pillars gives a story of Christianity as told in the Gospels, in frescoes, which are, in themselves, an education to the youth of the parish as well as to the entire congregation; while over the confessionals are very significant groups, also in color. Above all these decorations rises the ceiling, with an elaborated paneling which reminds one of that we see in Rome in the great basilicas; but those present a flat surface for their intricate decoration, while here the intricacies are immeasurably increased by the necessities of the arch, yet overcome in a way to please the eye while enriching every inch of space. From these dart forth electric lights beyond numbering, bringing out all the beauties of an interior which, whether in light or shade, at earliest dawn in winter, or the twilight of a summer evening, never fails to delight the eye. And yet, not all the other electric lights together give the sudden joy, the uplift of adoration which comes with the illuminating at one instant, of the sanctuary around the altar and the tabernacle, either at the consecration of the Sacred Host, or its uplifting at the benediction of the Blessed Sacrament.”

The stained glass windows imported from Munich, Bavaria, and the stations in relief completed the edifice. The cost of the improvement was approximately \$260,000, this expense being borne entirely by parishioners and friends.

Through all these four years of planning and personal supervision of building operations, the rector was supported by the confidence, the smile of approval and word of encouragement from his Archbishop, Most Rev. P. A. Feehan.

During these years came establishment of a modern co-educational system in Holy Name Parish School at Chicago Avenue and Cass Street—now Wabash Avenue. A change in the religious community in charge of parish schools came of necessity. The Ladies of the Sacred Heart hitherto teaching the parish school for girls were by their constitution not available to teach boys. Holy Name Boys' School located in the west end of the parish was absorbed by a newly created parish, St. Dominic. Father FitzSimmons, always in close consultation with his Archbishop, bought the Convent of the Sacred Heart building at Chicago Avenue and State Street and established therein the Sisters of Charity of the B.V.M. as teachers of all parish schools. Soon was instituted Holy Name High School for girls. Space was found north of the church for building a new convent to house the large community of sisters needed for these large schools. The Rector loved children, and his frequent visits to parish schools in session were special joyous occasions for Sisters, Children and Pastor.

Other improvements were a central heating plant adequate to heat all buildings in the block.

Time went on for the Holy Name Parish and its Rector, and in July, 1902, death claimed his beloved Archbishop and friend. In March, 1903, the newly appointed Archbishop of Chicago, James Edward Quigley, was installed in an evening ceremony at Holy Name Cathedral, and his pleasure in beholding the principal church of his diocese was heartwarming.

Like all who saw it, His Grace was amazed and delighted with the grandeur of the Cathedral, and it became more and more the scene of great sacred ceremonies.

In August, 1913, was celebrated by Holy Name Parish the silver jubilee of Father FitzSimmons as Rector of the Cathedral.

With the inpouring of large numbers of visiting dignitaries attending frequent ceremonial occasions at the Cathedral of the Holy Name, it became painfully clear that its sanctuary, built in 1875, when Chicago was a small city on a prairie, was inadequate for so great gatherings of prelates. This was talked over frankly between the Archbishop and the Rector. A daring idea was conceived to enlarge the sanctuary, but when discussed with builders and architects, was frowned down as an impossible project in building engineering. It was dropped for a time, but the disappointment of His Grace was keen. Father FitzSimmons, not to be daunted, presented the idea to architect Henry J. Schlacks, who stated it not only was possible, but that his firm would assume charge of the undertaking. Accordingly, under the direction of this great builder, an amazing project went through.



A complete section was cut through roof, building walls and floor in a north-south direction severing the continuity of the sanctuary walls some distance in front of the altar. The east portion containing the great altar thus detached from the main building, but otherwise kept intact, was moved east approximately fifteen feet and placed on newly built foundations. The resultant intervening vacant space was then built up, walls, roof and floor, to close the gap in the spirit and design of the original building. Removal of unneeded vestibules yielded additional space, making room for a new baptistry. Interior ornamentation to correspond followed, and a complete cleaning and renovation completed the undertaking. Thus was brought to its ultimate spacious perfection one of the beautiful sanctuaries in the country. Holy Name Cathedral has been characterized by one well qualified to judge, the most beautiful gothic cathedral in the United States and by many experts the most beautiful in the west.

But alas, Archbishop Quigley's bright dream come true of this beautiful sanctuary of the Divine Presence became all too soon his resting place in death. His solemn obsequies and requiem Mass were celebrated very shortly after the scaffoldings were removed from the church. After the Archbishop's death Father FitzSimmons, as Vicar General, became administrator of the Archdiocese and so acted for eight months from June 10, 1915, to February 9, 1916, when he surrendered these responsibilities to the new Archbishop of Chicago, Most Reverend George W. Mundelein.

The late Archbishop Quigley in his last years on earth had petitioned our Holy Father, the Pope, through his Apostolic Delegate in Washington, Cardinal Bonzano, that a further distinction be accorded to his two Vicars General, Father FitzSimmons and Reverend A. J. Thiele. Accordingly in December, 1915, greatly to the surprise of Father FitzSimmons, then acting administrator of the Archdiocese, announcement came that the Holy Father had conferred on him a singular honor, that of Prothonotary Apostolic, making him a member of the Papal household.

On December 15, 1915, the Cathedral was again the setting of a unique ceremony when Cardinal Bonzano, Papal Delegate to the United States, journeyed from Washington, D. C., to Chicago, and in person conferred this dignity on the Rector. From then his title in the church was Rt. Rev. Monsignor Michael J. FitzSimmons, P.A., V.G.

The next important episode in the life of Monsignor FitzSimmons was the great ceremonial celebration of the coming to his new see on February 9, 1916, of the successor to the Archbishopric of Chicago, His Grace, Archbishop George W. Mundelein. The occasion was a brilliant and colorful event in the history of the Cathedral. Cardinal Bonzano officially conferred

the pallium on the new Archbishop in the presence of large numbers of prelates, priests and people. Immediately following, he reaffirmed Monsignor FitzSimmons as Vicar General of the Archdiocese.

In 1924 Monsignor FitzSimmons, being seventy-three years of age, became Vicar General Emeritus and in 1928, due to decline in health, Rector Emeritus, though he continued to live in Holy Name Parish House until 1931, when this was evacuated for erection of a new rectory.

Between these dates, at the age of seventy-five years, occurred one of the high spots of his pastorate. This was the occasion of the International Eucharistic Congress held in Chicago in the summer of 1926. Upwards of a hundred thousand persons visited the Cathedral during the week of the Congress, and in its sanctuary took place the formal opening of the Congress. It was at this time that illumination of the interior of the church was greatly enhanced by installation of modern lighting effects. At the age of seventy-five Monsignor FitzSimmons rose to the occasion and directed preparations with the thoroughness and attention to detail that were his most characteristic traits.

Monsignor FitzSimmons died March 12, 1932. His funeral Mass was celebrated in his beloved Cathedral on March 18. His Eminence, Cardinal Mundelein, presided and conferred the final absolution, followed by numerous dignitaries, as provided in the ritual for the obsequies of a priest, also conferring the absolutions.

Very Rev. Francis J. O'Brien, Pastor of St. Angela Church in Chicago, delivered the sermon and aptly chose as his text: "Behold, a great priest who in his days pleased God and was found just."

Summarizing the character and personality of Monsignor FitzSimmons, it is appropriate to quote Monsignor O'Brien on this last occasion:

"Gentle, kind, unassuming as a child, yet there was something about his manner and bearing that was exquisitely dignified, priestly and grand. Although he was humble and retiring, yet he had wonderful strength of character, kind but firm. He was an example not only to the people for whom he labored, but also to priests with whom he was associated. It was my good fortune to be his assistant for eighteen years, and I feel I was singularly blessed to come under his influence. I learned to love him as a friend, yes, as a father. As a pastor of souls he did his work well. Requiescat in Pace."



Monsignor Joseph P. Morrison

The Fourth Rector

Holy Name Cathedral's fourth rector, Right Reverend Joseph P. Morrison, was far from new to the Cathedral parish when he was assigned as curate to Monsignor Michael FitzSimmons, V.G., in September of 1923. His father, James Morrison, was baptized there in 1861. His mother, Christina Grant Morrison, attended Holy Cross Academy in the Cathedral parish until the school was destroyed in the Chicago fire of 1871. Monsignor Morrison's paternal grandparents were married in the Holy Name Church in 1860. Ten of his aunts and uncles were born, baptized, and educated in the parish. Reverend Sidney Morrison, an uncle, was ordained in the Cathedral by Archbishop Quigley in 1906.

Monsignor Morrison was educated at St. Vincent's grammar school until 1907 when he went on a pilgrimage to the Grotto of Lourdes in France with his mother. At the age of 13, he entered St. Pe-de-Bigorre preparatory seminary near Lourdes and spent four years in concentrated study there. On returning to the United States, he was graduated from St. Meinrad's College. From 1912 until 1918, Monsignor attended the major seminaries of St. Bernards at Rochester, N. Y., and St. Mary's at Baltimore, Md., completing his work at the Sulpician Seminary at Catholic University of America in Washington, D. C.

Archbishop George William Mundelein ordained the young seminarian on September 21, 1918, at the Cathedral and the Rev. Joseph P. Morrison was assigned as curate to Rev. Philip Kennedy at St. Patrick's Church, Joliet, Ill., for the next five years. A transfer brought Father Morrison back to Chicago on January 2, 1923, to serve at St. Andrews Parish as assistant to Father Andrew Croke. Nine months later Father Morrison was assigned to the Holy Name Cathedral as curate to Monsignor Michael FitzSimmons. The Holy Name became his home and the center of all his priestly endeavors for 22 years.

In 1924, eight months after arriving at the Cathedral, Father Morrison was made Master of Ceremonies to George Cardinal Mundelein. In 1926,

he was appointed Master of Ceremonies for the 26th International Eucharistic Congress in Chicago.

With plans for the new rectory well under way, Father Morrison took over the duties of administrator of the Holy Name Cathedral February 15, 1928. The old rectory, a relic of the early 80's, was not only outmoded, but painfully inadequate. Twelve priests were crowded into a building designed to house three. The new rectory, completed in 1929 at a cost of \$425,000, was dedicated by His Eminence George Cardinal Mundelein on September 22, only five months after the old rectory had been torn down. It houses 18 priests with a suite for the Cardinal, accommodations for the Cathedral clergy and diocesan, and Quigley Seminary officials.

An exterior of Joliet and Indiana limestone covers the six-story building. Joseph W. McCarthy, architect, and William Lynch of the W. J. Lynch Construction Company, found it necessary to obtain stone from eight different sources to make certain that the rectory would be complete in every detail for the dedication. The construction was hurried, taking one day less than five months, so that the parishioners' gift to the Cardinal would be ready on the 20th anniversary of his consecration to the episcopacy. While the rectory was being built, the priests lived on the top floor of the old school at 3 E. Chicago Avenue.

The architecture is in keeping with the surrounding buildings and was chosen after considering the climate of the territory. The first floor of the rectory consists principally of reception rooms and offices for the convenience of the large number of people who call to see members of the clergy. A switchboard is located on this floor, giving twenty-four-hour service.

Adjoining the rectory is the convent for the Little Sisters of the Holy Family who came to Chicago from Sherbrooke, Canada, to take over the domestic work of the rectory.

The master suite on the third floor of the rectory was first occupied by the retired rector of the Cathedral, the Right Reverend Monsignor M. J. FitzSimmons, P.A., V.G.E. The remainder of the third floor contains the



quarters for the Cathedral assistants. These smaller suites consist of a study, bedroom and bath.

Diocesan officials are housed on the fourth floor and the fifth floor is occupied by the officials of Quigley Seminary.

When the rectory was completed, the clergy moved in in short order, and life at the Cathedral parish went on as usual. Upon the death of Monsignor FitzSimmons in 1932, Father Morrison was officially appointed rector of the Holy Name Cathedral. It was announced to the public on March 19, the feast of St. Joseph and Father Morrison's feast day. Father Morrison had been acting as administrator since 1928 because of the failing health of the rector. Father Morrison had much experience during those nine years coping with the multitudinous duties required of one directing affairs in the principal parish of the largest Archdiocese in the United States. In this new office, Father Morrison directed his attention to the spiritual and material progress of his people. His capability as a leader and his priestly qualities, so well known by his superiors, were marked by a record of constant successes.

Delegated by Cardinal Mundelein, Father Morrison attended the National Eucharistic Congress in 1933 in Cleveland, Ohio, and was a speaker at the Priests' Section.

His appointment as private chamberlain to Pope Pius XI came in September of 1934, with the title of Very Reverend Monsignor. In 1937, Cardinal Mundelein delegated Monsignor Morrison as his representative to the International Eucharistic Congress, this time in Manila, P. I., and the following year he was the delegate of His Eminence to the International Eucharistic Congress of Budapest, Hungary, where he was a speaker in the American Section. In October of 1938, Monsignor Morrison was sent on the Papal Mission of the Cardinal Legate *a latere*, George Cardinal Mundelein, to the National Eucharistic Congress of New Orleans.

An announcement from Rome in December of the same year brought news that Monsignor Morrison had been made a Domestic Prelate of Pope Pius XI, an honor accompanied by the title of Right Reverend Monsignor.

While at the Cathedral, Monsignor Morrison inaugurated the practice of continuous confession from 3 to 9:30 for the convenience of the working men and women, not only of the parish, but also of the entire archdiocese. Under his direction the Mundelein Cathedral High School was opened in 1937. A Catholic Information Bureau was initiated and printed announcements were circulated at Sunday Mass so that parishioners and visitors could keep abreast of the numerous parish activities.

The Chicago Legion of Mary was organized under the Reverend (now

Bishop) William E. Cousins and Monsignor Morrison. He and the Rev. Edward V. Dailey, editor of the New World, collaborated on Mary House, a house of hospitality and the Catholic Lawyers' Guild of which Monsignor Morrison is now chaplain.

The Cardinal's Cathedral Choristers were re-organized under the guidance of the Very Rev. Edwin V. Hoover, Mus.D., now rector of St. Raymond's Cathedral parish of Joliet, Rev. Philip F. Mahoney, D.D., and Monsignor Morrison.

Branching into other fields with the Reverend Daniel Cantwell, Monsignor Morrison acted as co-founder of the Catholic Labor Alliance and the Catholic Interracial Council. Monsignor is acting chaplain of the latter.

At one time Monsignor Morrison was on the Board of Directors of the Archdiocesan Holy Name Society, on the advisory committee of the Confraternity of Christian Doctrine, and chairman of the Holy Name Holy Hour at Soldier Field.

The honor of Grand Brancardier of the Confraternity of Our Lady of Lourdes entitles Monsignor Morrison to act as a stretcher bearer at the Grotto. There are only 400 Grand Brancardiers in the world at the present time. Ever since his early training at St. Pe-de-Bigorre and his contact with those in charge of the Grotto, Monsignor Morrison has always been active in Our Lady's work. Last year Bishop Theas and Canon Larribiere of the Diocese of Tarbes-Lourdes, France, visited Monsignor Morrison during their stay in the States. He traveled with them through Illinois and Indiana, spreading their message of penance and devotion. He is also an honorary chaplain of the Grotto.

As co-founder of the Liturgical Conference in 1940 and as its first president, Monsignor Morrison has kept abreast of the latest advances in the liturgical movement, acting as a member of the Conferences' Board of Directors. Closely related to this organization is the Vernacular Society of America, of which he is president.

Monsignor has written numerous articles for Catholic reviews on the Liturgy, Family Life, Social Justice, and is the author of the History of St. Patrick's Church, Joliet, Ill. He is a member of the National Catholic Rural Life Association and the Liturgical Arts Association, past officer of the Alumni Associations of St. Mary's and St. Bernard's Seminaries. Monsignor Morrison is a Knight of Columbus, Third Degree Joliet Council and Fourth Degree.

In World War II he acted as chief deputy for Catholic interests of National Defense in the Chicago area and auxiliary military chaplain for the Naval personnel at Tower and Abbot Halls.

Perhaps the happiest moment of Monsignor Morrison's career as a priest came on September 21, 1943, when his Archbishop, his many friends, and especially the children of his high school and grammar school gathered together with him to celebrate his Silver Jubilee. Archbishop Stritch presided at the throne; Bishop O'Brien, who preached at Monsignor's first Mass, gave the Jubilee sermon; the 400 children of Mundelein Cathedral High School, which he founded, sang the Mass. It was truly a happy occasion. Thousands of the parishioners crowded their way into the Cathedral.

In August of 1946, at his own request, Monsignor Morrison was transferred to the Immaculate Conception parish in Highland Park, Ill., pastor of the church. This year marks his 23rd year as an active pastor. Although no longer identified with the duties at the Cathedral, appointments from His Eminence Samuel Cardinal Stritch still keep Monsignor active in extra activities. In April of last year, Cardinal Stritch appointed the Monsignor chairman of the Chicago Catholic Conference on Industrial Problems.

In the hearts of many, Monsignor Morrison will always have a warm spot. His brusque mannerisms scared many from him, but those who looked behind his little foibles saw a man with a heart of gold, a heart filled with love for his people, and especially for the little children of the neighborhood. When at his farewell party his many friends came to say "Goodbye," every walk of life was represented, the rich and the poor. Monsignor Morrison is the only Rector of the Cathedral to retire. God grant him many years in the priesthood as he enjoys the well-deserved rest in his little parish of Highland Park.





Monsignor Patrick J. Hayes

The Present Pastor

A confidant of cardinals and within the past ten years the administrator of two of the archdiocese's largest institutions, yet a man whose zeal and humility remind one of a newly ordained assistant, that is the picture of the Right Reverend Monsignor Patrick J. Hayes, pastor of Holy Name Cathedral, central church of the Archdiocese of Chicago.

In the four years since Monsignor Hayes assumed his present position, many persons have asked themselves and others, what kind of man and priest is he. Those who come in contact with him, either on religious or business matters, see a tall, striking man who is vitally interested in his caller and his problem. A few minutes with him and the visitor easily perceives his executive ability and his consistent appreciation of values, and at the same time senses by his straightforward approach that he could show impatience with inefficiency and procrastination.

Temperamentally, he is not effusive, but he is esteemed by all who know him and loved and revered by all members of his parish. By quoting one of his parishioners who said, "Monsignor Hayes is the kind of priest that makes us glad we're Catholics," we may best get an idea of this man who is the fifth in line of succession of rectors of Holy Name Cathedral.

He does not try to give the impression that he is a missionary venturing into unknown country with saddlebags and crucifix, but his zeal is apparent in the quiet, efficient manner in which he administers ecclesiastic interests and in the way in which he turns his executive energy towards the development of parish and archdiocese.

He is not a pulpit orator if one expects a thrashing, shouting elocutionist, but his sermons contain a sincerity and simplicity which stems from deep conviction in matters of faith. Finally, he is not an apologist, but rather a protagonist of the Catholic Faith. A brief survey of his background might shed some light on the young monsignor, and might also help predict his future which, undoubtedly, should be brilliant.

Patrick Joseph Hayes was born in Chicago on May 27, 1905, the son of Peter and Mary Hayes. He received his early education at St. Agatha's School at Kedzie Avenue and Douglas Boulevard, where he developed the respect and thoughtfulness towards the sisters which manifests itself in his dealings with nuns today. Here, he became familiar with the sanctuary in his capacity as an altar boy, and it was in this parochial grammar school that the seeds of a vocation to the priesthood were first implanted in him.

Following his graduation from St. Agatha's, he enrolled at Quigley Preparatory Seminary, where through five years he made his first preparations for the long training for the priesthood. Even at this early age, there were indications that he had a sense of practical values, a business acumen, and the makings of an administrator, for he became the business manager of the school paper and the treasurer of school activities. Popularity is a loose word, but the young seminarian was very popular with both faculty and students alike.

He entered St. Mary of the Lake Seminary at Mundelein in 1924 for his philosophical and theological studies, and it was from this institution that he received the academic degrees of Bachelor of Arts and Master of Arts. The former acolyte reached the goal of the altar and was given the privilege of offering the Sacrifice of the Mass when he was ordained "a priest forever" on April 26, 1930, by Cardinal Mundelein. The following day he celebrated his first solemn Mass at St. Agatha's Church.

Father Hayes received his initial and only parochial appointment as assistant pastor of the Holy Name Cathedral. Perhaps in no other parish are the multitudinous duties of a priest's life so varied or so exacting as in the Cathedral parish of Chicago with its extremes of poverty and wealth, its Gold Coast and its slums. The wealth of experience gained in the five years as assistant pastor broadened the horizons of the young curate, familiarizing him with the crises of life and death as well as the consequences of want and neglect.

Baptisms, confessions, marriages, sick calls, instruction of children, preparation of adults for conversion—all of these fell to him as they do to other young assistants, but the numerous hospitals within the confines of the parish demanded much in the way of communion and sick calls morning and night. To the zealous and untiring young priest, these arduous and insistent labors were only a challenge, and he performed them with dispatch, devotion and zeal.

From the time of his first appointment as assistant pastor, Father Hayes had been, and was to continue for nine years, as Master of Ceremonies for His Eminence, Cardinal Mundelein. To him fell the responsibility of arrang-

ing the infinite details and complexities which are associated with the external ceremonial of the religious rites of the Church. The services at ordination, the consecration of bishops, the blessing and consecration of churches and cemeteries, the sacrament of confirmation—all are functions as complex as they are important and sacred. The Church's liturgy needs, for its smooth performance, not only strategy, which is of long-standing tradition and custom, but tactics. Above all, it needs tact on the part of the director of its involutions and planned routines. Here Father Hayes was eminent in the perfection of his planning and his suave but effective direction of events.

In 1934 he made the first of his trips to Europe with Cardinal Mundelein to celebrate the twenty-fifth anniversary of the latter's consecration as a bishop; and in Rome, the center of Christendom, the young master of ceremonies was given an opportunity to study and see the glory and splendor of the Church rites performed with all the dignity required by the nature of the worship of God.

His return to his parish was short-lived, for—to the regret of his fellow priests and people alike, who also recognized that their loss was a promotion for the young man—he was made assistant procurator of the Seminary of St. Mary of the Lake. Good luck befell Father Hayes since he came under the guiding hand of the lovable and capable Monsignor Herman Wolf, the procurator. From this great friend he learned the administrative duties involved in operating a large institution. Financial affairs, supervision of thousand of acres of landscaped and farm land, the upkeep and repair of scores of buildings—all these were entrusted more and more to the young priest.

Beyond this, however, was the further office of personal secretary to the Cardinal. The post called for singular prudence and tact, for he was to be not only secretary, but constant companion to His Eminence. Confidential matters of high import were, by reason of his office, entrusted to his custody; but, though he was ever genial to all, never once did a slip of the tongue betray the trust imposed on him.

As companion to His Eminence, he arranged the multitudinous details—large and small—of daily life, from serving the Cardinal's Mass in the morning to arranging the next day's schedule before retiring at night. He became part of the Cardinal's entourage in journeys throughout this country and abroad, and he was brought into contact with notables of the world who came clamoring to the Cardinal's door, especially in Rome.

While preparing for Cardinal Mundelein's journey to New Orleans for the 1938 International Eucharistic Congress, Father Hayes was officially

appointed as secretary of the Pontifical Mission. In keeping with the importance of this new role, the title and dignity of Papal Chamberlain was conferred on the new secretary, who was now the Very Reverend Monsignor Hayes.

Following the Eucharistic Congress, Monsignor Hayes accompanied the Cardinal on another trip to Rome for the beatification ceremonies of Blessed Mother Cabrini. The pair made the journey again in February, 1939, to attend the obsequies of the great pontiff, Pius XI, and to be present at the election and coronation of the Pope of Peace, Pius XII. This latter trip



was made on a battleship of the United States Navy, a courtesy extended by the late President Roosevelt as a precaution against the possibility of retaliation by Hitler whose aims the Cardinal had publicly and severely denounced.

The untimely death of the Cardinal at the seminary (it was Monsignor Hayes' sad experience to minister to him the last rites of the Church) was a personal loss keenly felt, but a legion of new and trying duties swept him up, when in 1940 he was appointed procurator of the seminary and master of ceremonies to Archbishop Stritch. As procurator, he began a new career, the life of a business man entrusted with the financial control and management of perhaps the largest seminary in the world. The experience gained several years previously as assistant procurator aided him immensely in his many duties at the seminary. If one recalls that these were war years when scarcity of supplies and help added to the handicaps, one can recognize in retrospect the deft execution of the young administrator.

Into the management of the seminary, he brought modern methods of business administration, yet efficiency never once interfered with the paternal and personal stewardship which is one of the marks of a school for shepherds of souls.

With his wide background, Monsignor Hayes was the logical choice to assume the greater responsibilities of the rectorship of the Cathedral of the Archdiocese. In August, 1945, Archbishop Stritch made the appointment; and as Pastor of the Cathedral, Monsignor Hayes accompanied the Archbishop in February, 1946, to the Consistory in Rome in which the latter was raised to the College of Cardinals. At the same time Monsignor Hayes was made a Domestic Prelate with the honor of being addressed as the Right Reverend Monsignor Hayes.

As pastor of the parish which is celebrating its centennial, he must cope with the problems of maintaining a grammar school and a central high school in which are enrolled children from all corners of the city. Then, too, he must make arrangements for the splendor and traditional pageantry of Pontifical functions, providing music, choirs and decorations. An intense pride of Monsignor Hayes is the devotional atmosphere of the Cathedral as compared to the museum-like appearance of many large churches.

To him, his essential task is to provide the means—sacraments, education, and counsel—whereby the souls of his parishioners may come to grow into something of the fullness of the stature of Christ. Failing this, no matter how magnificent the building program, it is remiss at the level where the failure must not be—the level of the soul's needs.

At such times as the few leisure hours allow him, Monsignor Hayes favors a round of golf or a bit of hunting and fishing. His interest in the latter was almost his undoing when a plane carrying him and several other priests crashed in the wilderness of Canada. Fortunately, none was seriously injured in the crash; God was good, saving him for even greater tasks and honors in this life, not the last of which will certainly be the spiritual and educational development and progress of Holy Name Cathedral parish.

Former Assistants

Rev. Edward Guerin (1872)

Rev. Edward Gavin (1873)

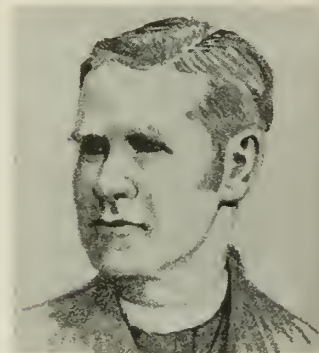
Rev. Francis O'Connor (1874-75)

Rev. Patrick L. Egan was an assistant from 1875 to 1882. He founded Saint Leo's Parish and died on Nov. 15, 1913.



Most Rev. Thaddeus J. Butler was an assistant at the Cathedral for only one year (1876). While pastor of Saint John's, he was named Bishop-elect of Concordia, Kansas, but died before consecration.

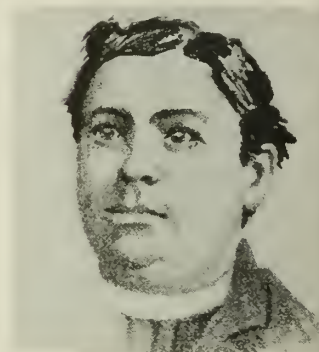
Very Rev. Msgr. Daniel M. J. Dowling was an assistant here from 1877 to 1881 when he became Chancellor under Archbishop Feehan. Later, pastor of Saint Bridget's Church, he died at the age of 36.



Rev. John J. Delaney (1879-82)

Rev. William Welby (1879-80)

Rev. J. J. Carroll was an assistant at Holy Name Cathedral from 1881 to 1885.



Rev. Michael McLaughlin (1882-83)

Rt. Rev. Msgr. Patrick McDonnell worked at Holy Name Cathedral for only one year (1882-1883). He founded Saint Mel Parish and was pastor until his death, March 31, 1931.

Rev. Francis S. Henneberry, a curate from 1883 to 1884, later founded Corpus Christi Church on the south side.





Rev. John J. D'Arcy, a curate at Holy Name Cathedral from 1883-1886, became pastor of Saint Agatha's Church, where he lived until his death on April 25, 1926.



Rev. Patrick J. Agnew, assistant from 1884-1889, died at an early age as pastor of Saint Sylvester's Church on July 28, 1897.



Rev. Francis A. Perry, a curate from 1885 to 1893, became pastor of Our Lady of Lourdes Church, and died there Jan. 29, 1914.

Rev. M. Welby (1886-1887)

Very Rev. Msgr. Nathaniel Mooney was a helper of Msgr. FitzSimmons from 1887 to 1896. Then for three years he was Chancellor of the Archdiocese.



Rev. James Scanlon was a curate here from 1888-1900. As pastor of Our Lady of Lourdes he was head of the reception committee at the Eucharistic Congress.

Rev. J. P. Dore was one of fighting curates of the Cathedral. After he was here for 9 years (1889-1898) he lived as an assistant at Our Lady of Lourdes Church.

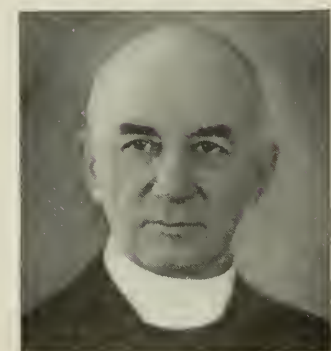


Rev. Patrick A. McLoughlin was an assistant at Holy Name from 1890 to 1894. He died as pastor of Saint Jerome's on March 20, 1913.

Rev. J. S. Finn (1893-1895)

Rev. F. J. Barry (1894-1900) became pastor of Saint Mary's Church, Lake Forest, Ill.

Very Rev. John Thomas Fenlon, ordained June 27, 1896, was an assistant at Holy Name for two years when he entered the Society of Saint Sulpice. He became Provincial of the Order in 1926 and died in July, 1943.



Rev. Thomas Smith (1896-97)

Very Rev. Msgr. Frank M. O'Brien was a curate here from 1898 to 1916. He was pastor of Saint Angela's Church when he died on July 7, 1943.



Rt. Rev. Msgr. John J. Code, ordained Dec. 9, 1893, is the oldest living former curate of the Cathedral. He worked here from 1898 to 1907. Through his efforts the pulpit in the Cathedral was erected.

Rev. John A. Ryan (1899 to 1900)

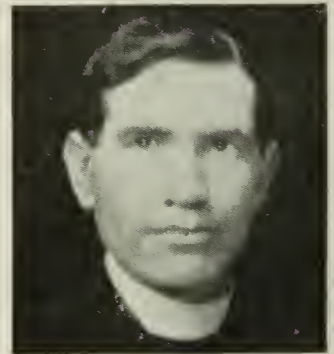
Rev. George McCarthy was a curate here from 1900 to 1905. After he left the Cathedral he built Saint Margaret Mary's Church. He died August 24, 1942.



Rt. Rev. Msgr. David McDonald was an assistant at the Cathedral from 1900 to 1916. He was pastor of Saint Andrew's Parish when he died at the age of 56 years on July 3, 1930.

Rev. A. Lohmann, professor at Cathedral College (1907-1908).

Rt. Rev. Msgr. Michael J. Fennessy, ordained October 13, 1900 at Holy Name Cathedral. After two years work in the mission of Omaha, he was appointed to the Cathedral for 8 months in 1902. Now pastor of St. Nicholas of Tolentine.



Most Rev. William O'Brien, ordained July 11, 1903 and lived at Holy Name Cathedral. Now Auxiliary Bishop of Chicago and president of Catholic Church Extension Society.

Most Rev. Edward F. Hoban, ordained July 11, 1903, resided here from 1906 until consecrated Auxiliary Bishop of Chicago. Appointed Bishop of Rockford, 1928. Now Bishop of Cleveland.



Rev. Thomas Cox was an assistant here for only one year (1903-04) when he was assigned to start the new parish of Saint Basil on the south side. He died January 20, 1916.

Rt. Rev. Msgr. Francis A. Purcell was at first an assistant at Holy Name Cathedral and a professor at Cathedral College. Later he became Rector of Quigley Seminary. Lived at Cathedral from 1907 to 1931. Now pastor of St. Mel.



Rev. Anthony Wolfgarten was an assistant at the Cathedral and professor at the College from 1907 to 1920. Later as pastor of Saint Peter's Church, Niles Center, he died January 17, 1928.

Rev. Vincent Brummer, a professor at the College (1907-1908).

Rev. Joseph Phelan was an assistant at Holy Name Cathedral from 1907 to 1919. He later was pastor of Saint Anne's Church. He died November 27, 1939 at the age of 63.

Rev. Thomas C. Gaffney, a professor at the College lived at Holy Name from 1908 to 1911. He was pastor of Saint Mary's Church, West Chicago, when he passed to the Lord on August 28, 1914.

Rev. John L. Kelly, a professor at the College with residence at the Cathedral from 1908 to 1922. Later he was pastor of Saint Francis of Rome, Cicero. He died May 25, 1940.

Rev. William J. O'Shea was a professor at Cathedral College with residence at Holy Name Cathedral from 1908 to 1917. He was the first pastor of Saint Bartholomew's Church.



Rev. Christian Rempe was also a professor at Cathedral College from 1908 to 1917. He resided in the old rectory. Later he became pastor of Saint Boniface's Church. He died May 17, 1932.

Rt. Rev. Msgr. Herman Wolf, a professor at old Cathedral College, lived and helped out at the Cathedral from 1909 to 1918. He was Procurator at Mundelein Seminary until his death, Nov. 28, 1940.



Rev. P. Lacosky (1914-1917)

Rev. Joseph Burger (1916-1922)

Rev. Paul Smith was an assistant at Holy Name Cathedral for one year (1916-17) when he was appointed as professor at the new Quigley Seminary. He resided here until 1926.

Rt. Rev. Msgr. James Horsburgh, ordained June 17, 1916, was appointed to the Cathedral 13 days after ordination, and lived here all his life. A great priest, a good friend, and humble man. Was director of Propagation of Faith until his death in June, 1947.





Rev. John McCarthy, ordained January 25, 1905, came to the Cathedral in June, 1916 as a curate. He was present when Cardinal Mercier visited the Cathedral. He now lives at St. Andrew's Church.



Rev. J. Edgar Bourget, an assistant at Holy Name from 1918 to 1923, started the Cathedral Choristers. He died in retirement on December 11, 1936.



Most Rev. Bernard J. Sheil, ordained May 21, 1910, was an assistant at Holy Name from 1919 to 1923, when he became Vice Chancellor. Consecrated Auxiliary Bishop of Chicago, May 1, 1928. Founder C.Y.O.

Rev. James O'Brien was an assistant at Holy Name from 1919 to 1926. He was loved by all who knew him. He became the first pastor of Saint Hilary's but died one year later, Sept. 9, 1927.



Rt. Rev. Msgr. Dennis Dunne resided at Holy Name Cathedral from 1921 to 1927. He was Chancellor of the Archdiocese. He became pastor of Holy Cross Parish.



Very Rev. Msgr. Matthew Cummings, ordained June 17, 1916, came to Holy Name as a professor at Quigley and assistant in 1920. He was here four years. Now pastor of Epiphany Church.



Rev. Philip F. Mahoney, ordained Dec. 23, 1916, in Rome. He came to Holy Name Cathedral as an assistant and professor at Quigley in 1920. He directed the Choristers for years. Left Holy Name 1936. Now pastor of St. Matthew's Church.

Rev. James Halleran resided only one year at Holy Name Cathedral (1922-23). Now pastor of St. Justin Martyr Parish.



Rt. Rev. Msgr. Martin J. Nealis, ordained Mar. 27, 1909, was assigned to the Cathedral December, 1922, for four months. Monsignor Nealis was baptized and ordained at Holy Name Cathedral. Now pastor of Our Lady of Solace Church.

Rt. Rev. Msgr. Francis McCarthy, ordained Oct. 28, 1915 in Rome. He came to the Cathedral as an assistant and professor at Quigley in 1924. He left Holy Rose of Lima Church. Now pastor of Presentation Parish.





Rev. Francis A. Ryan, ordained Dec. 17, 1921, resided at the Cathedral from 1924 to 1929. He was Vice Chancellor to Chancellors B. J. Sheil and R. C. Maguire. Now pastor of Ascension Parish, Oak Park.

Rt. Rev. Msgr. Robert C. Maguire, ordained Sept. 21, 1918, resided at Holy Name Cathedral from 1924 to 1938 as Chancellor of the Archdiocese. He is now pastor of Saint Catherine of Siena, Oak Park.



Rev. Samuel Lucey (1925-1930)

Rev. Edwin V. Hoover, ordained Feb. 27, 1926, in Rome, came to Holy Name Cathedral that same year. For ten years, he was Director of Cathedral Choristers. Pastor, Saint Raymond's Cathedral, Joliet.



Rt. Rev. Msgr. Daniel F. Cunningham was an assistant at Holy Name Cathedral during the Eucharistic Congress. He came in April, 1926, and left in June, 1927. Now Superintendent of schools and pastor of St. Angela's Parish.

Rev. Morgan F. Flaherty, ordained Dec. 17, 1921, came to Holy Name Cathedral in 1927 as an assistant after serving at Immaculate Conception Parish. He is now pastor of Saint Peter's, Antioch.



Most Rev. William A. O'Connor, ordained Sept. 24, 1927. He was first assistant assigned to Father Morrison, Administrator, for four months. Consecrated Bishop of Springfield, Mar. 7, 1949.

Rev. Charles Draper, ordained Sept. 24, 1928, received a temporary assignment to the Cathedral after ordination. Four months later he was sent to Saint Giles, Oak Park.



Rt. Rev. Msgr. John W. Barrett, ordained Sept. 18, 1926, was sent to Rome. In 1928, he came to Holy Name as a professor at Quigley and assistant. Left 1935. Archdiocesan Director of Hospitals now.

Rt. Rev. Msgr. Frederick Hillenbrand, ordained Sept. 24, 1927, came to Holy Name as a professor in Quigley in 1929 and a part-time assistant. Now pastor Saint Mary's, Evanston.





Rev. Donald Temple, ordained Sept. 18, 1926. After three years in Rome, he came to Cathedral as professor at Quigley, he helped at Holy Name until 1935. Pastor in Northfield, Ill., now.



Rev. Gregory Cloos, ordained July 12, 1925, in Rome. He came to Holy Name Cathedral in 1929 as an assistant until 1934. He started the Sewing Circle. Now pastor of St. Anthony's Church, Joliet.

Rev. Sylvester Wronka, ordained in the fall of 1929, helped out for the summer months of 1930 before he went to Rome. Later he became a professor at Quigley Seminary.

Very Rev. Msgr. William Gorman resided at Holy Name Cathedral from 1930 to 1931. He is now Chaplain of the Chicago Fire Department and pastor of Resurrection Church.



Very Rev. Msgr. Eugene Mulcahey, ordained Sept. 21, 1929, had one year in Rome, and before his assignment spent two months at Holy Name in the summer of 1931. Now superintendent of Saint Mary's Training School.

Rev. John Vitha, ordained April 26, 1930, was assigned to help out while the other priests were on vacation during the summer of 1931. He went to Rome for study in the fall.



Rev. Vincent Casey, ordained on Sept. 21, 1929, helped out at the Cathedral for a few months during the summer of 1931. Now a professor at Quigley Preparatory Seminary.

Rev. John O'Mara, ordained April 11, 1931, received his first appointment to the Cathedral. He was an assistant here until 1936. He started a Boys' Club.



Rt. Rev. Msgr. Reynold Hillenbrand, ordained Sept. 21, 1929, came to the Cathedral 1932 as a professor at Quigley, and one year later joined the Mission Band with residence here until 1936. Former rector of Seminary, Mundelein; now pastor of Sacred Heart Church, Hubbard Woods.

Most Rev. William E. Cousins, ordained April 23, 1927, lived at Holy Name Cathedral for one year (1932-33) as an assistant and six years as a Missionary. Now Auxiliary Bishop of Chicago.





Rev. Thomas J. Burke, ordained Sept. 18, 1926, came to Holy Name in 1933. Less than two years later he was appointed pastor of the new church in Mundelein. Now pastor of SS. Faith, Hope and Charity, Winnetka.



Rev. Edward M. Hosty, ordained April 26, 1930, came from Holy Cross Parish to the Cathedral as a member of the Mission Band in 1933. He resided here only one year.



Rev. John McCarthy, ordained Sept. 19, 1931, was also a member of the Mission Band and resided at Holy Name from 1933 to 1934. He does the announcing for Television Broadcasts.

Rev. T. Barry Horne, ordained April 26, 1930, was assigned in 1934 to the Mission Band and resided at the Cathedral from 1934 to 1939. Now administrator of Saint Peter Damien in Bartlett, Ill.



Rev. Edward V. Dailey, ordained April 26, 1930, came as an assistant to the Cathedral in 1934 from Our Lady of Mercy. He helped start Lawyers' Guild, and Maryhouse. Now Editor of New World.

Rt. Rev. Msgr. Malachy P. Foley, ordained Dec. 23, 1922, came as Rector of Quigley Seminary to reside at Holy Name in 1935. When appointed Rector of Major Seminary in 1944, he left the Cathedral.



Rev. David Fullmer, ordained April 27, 1935, was assigned to the Cathedral after ordination. He started the Cathedral Book Club. At present he is Ass't Superintendent of Schools.

Rev. Raymond P. Hillinger, ordained April 2, 1932, was an assistant at Saint Aloysius when in 1935 he was appointed to the Archdiocesan Mission Band with residence at the Cathedral.



Rev. George W. Moran, ordained April 6, 1929, was a curate at Blessed Sacrament Parish until he came to Holy Name in 1935. He wrote Novena booklet and founded the Ladies of Charity. A hard working priest.

Very Rev. Msgr. John D. Fitzgerald, ordained Sept. 24, 1932, helped out at the Cathedral during the summer of 1933, and after his return from Rome, from 1936 to 1939. Now Officialis and Vice Chancellor of Archdiocese.





Rev. John Dowling, ordained April 26, 1930, was assistant at Blessed Sacrament Parish when he was appointed to the Mission Band. He resided at Holy Name from 1936 to 1939. Now Superior of Mission Band.



Rev. Edmund Godfrey, ordained Sept. 18, 1926, was assigned to Saint Vincent's Orphanage in March, 1937. Father Godfrey, a professor at Quigley Seminary, is still at Saint Vincent's.



Rev. Joseph Wagner, ordained Dec. 22, 1934, came to Holy Name in 1936. He served as an assistant until 1939, when he was made Assistant Director of the Propagation of the Faith.



Rev. William Devereaux, ordained April 3, 1937, came to help out during the summer of that year. In Oct. he sailed for Rome for one year. He has been assistant at Saint Leo's since.



Rev. Bernard Burns, ordained May 21, 1932, came to Holy Name Cathedral in June, 1939. In November, 1942, he became a Chaplain in the United States Army. Started ACTU. Now assistant at Highland Park.



Very Rev. Romeo Blanchette, ordained April 3, 1937, served one summer at Cathedral as assistant before leaving for Rome. Resided here until 1949 when he became Chancellor of Joliet.



Rev. John Quinn, ordained May 18, 1940, came from Sts. Faith, Hope and Charity Parish to Holy Name in July, 1943. Three years later he left for Rome to study for Chancery work. Now engaged in Chancery Office.



Rt. Rev. Msgr. Cyril A. Poissant was over 50 years a priest when he came to help out at the Cathedral. A real priest's priest, he died September 22, 1946.



Rev. Raymond Vonesh, ordained May 3, 1941, was assigned to Sacred Heart Church. Came to Holy Name Feb., 1946. Left Sept., 1947 to study Canon Law in Rome. Now engaged in Chancery Office.



Rev. Charles Meyer, ordained Feb. 23, 1945, spent three years on thesis at Seminary. Before going to Rome was an assistant for the summer of 1948. Now professor at Major Seminary.

Our Priests

Right Reverend Monsignor George J. Casey, P.A., Vicar General of the Archdiocese of Chicago, has lived at Holy Name Cathedral Rectory since 1938. After he was ordained on September 24, 1927, he spent one year acquiring his degree in Canon Law at the Gregorian University in Rome. For ten years as Vice Chancellor, he resided at Cardinal Mundelein's Residence. Last August 15th, he completed twenty years at the Chancery Office. Monsignor Casey has always had a keen interest in the affairs of the Cathedral, though his work makes it impossible for him to participate actively in them. His piety and devotion has been an inspiration to the priests of the Cathedral.



Right Reverend Monsignor Edward M. Burke, Chancellor of the Archdiocese, was ordained by Cardinal Mundelein on September 19, 1931. After helping out at Saint Edward's Parish for the summer months, he went to Rome for three years to study for his degree in Canon Law. Since his return from the Holy City in 1935, he has resided in the Cathedral Rectory. His work in the Chancery occupies all his time, but he finds time to join with the Cathedral clergy on various occasions. He is most admired for his extreme kindness and charity.



Very Reverend Monsignor John W. Schmid, Rector of Quigley Preparatory Seminary, was ordained by Archbishop Mundelein on May 26, 1923. He was an assistant at Immaculate Conception Parish on North Park Avenue for one year. The rest of his priestly years he has spent as a Professor at Quigley Preparatory Seminary. When Monsignor Foley was appointed Rector of Saint Mary of the Lake Seminary in Mundelein, Illinois, Father Schmid succeeded him. He has lived at the Cathedral since September, 1944. He is honored by all for his priestly character.



Very Reverend Monsignor James M. Lawler, Archdiocesan Director of the Society for the Propagation of the Faith, has had numerous positions of honor and responsibility since his ordination by Cardinal Mundelein on April 7, 1934. As an assistant at three parishes, a Professor at the Minor Seminary, as an assistant to the General Secretary of the National Catholic Welfare Conference in Washington, D. C., he has labored unceasingly for the spread of religion and the love of God. In October, 1947, after the death of Monsignor Horsburgh, he was appointed Director of the Propagation of the Faith with residence at Holy Name Cathedral. His thoughtfulness and kindness make him loved by all who know him.





Very Reverend Monsignor Edward J. Smaza, of the Matrimonial Court of the Metropolitan Tribunal of Chicago, was only twenty-two years old when he was ordained by Cardinal Mundelein on April 7, 1934. After three years Post-Graduate study in Rome, he was appointed to the Chancery Office and an assistant at Holy Name Cathedral. He was honored with the title of Very Reverend Monsignor just a few months ago by His Eminence, Samuel Cardinal Stritch. He is well-known for his oratorical ability, and speaks regularly over the radio on the Rock of Peter Hour.



Very Reverend Monsignor Charles N. Meter, Director of the Cardinal's Cathedral Choristers, was ordained by Cardinal Mundelein on April 18, 1936. After three years at the Pontifical Institute of Sacred Music in Rome, he was appointed director of the Quigley Plain Chant Choir. When Father Hoover took the pastorate of Saint Raymond's Church in Joliet, Father Meter succeeded him as director of the Choristers. As an assistant at the Cathedral and Professor at Quigley Seminary, he has worked diligently, especially with the Choir, to bring the music at the Cathedral to greater perfection. He is highly respected for his many talents.



Very Reverend Monsignor James C. Hardiman, Master of Ceremonies for Cardinal Stritch, has been an assistant at Holy Name Cathedral since July, 1939. He was ordained by Cardinal Mundelein on April 15, 1939. He has been in charge of the Holy Name Society, the Cathedral Open Forum, the Northwestern Catholic Fellowship Club, but has especially endeared himself to the young people of the Parish as co-director of the Young Peoples' Club, and now the Cappa Club. Despite his many duties with the Cardinal, he finds time to carry on with all his parochial tasks. His work with the young people, in the schools and Cappa Club, has endeared him to the Parish.



Reverend Emmett T. Regan, an assistant of Holy Name Cathedral, was ordained on April 15, 1939, by Cardinal Mundelein. He came in June, 1939, to help out for the summer before sailing for Rome to further his study in music. The war started in Europe, and Father Regan was appointed a full-time assistant here by Cardinal Mundelein just two days before the Cardinal died. He has taught every Senior Class in the High School. He is the director of the Cathedral Book Club and the League of the Sacred Heart. As editor of the Cathedral Calendar and Chimes, the Inside Story, and of this book, the HOLY NAME CENTENNIAL BOOK, he is kept busy with his typewriter. He shows special interest in the High School students, who hold him in high esteem.

Reverend John W. Marren, an assistant of Holy Name Cathedral, has had varied experiences since his ordination April 15, 1939. After five years at Saint Gabriel's Parish he entered the United States Army as chaplain and served overseas for two years. Since he came to the Cathedral in September, 1946, he rejuvenated the Holy Name Society and started, under the direction of Monsignor Hayes, Newman Clubs at Northwestern University and the University of Illinois. At present he is organizing the Aviation Guild of Our Lady of Loreto. All who know him recognize his untiring zeal to keep going all the time.



Reverend James D. Brett, an assistant at Holy Name Cathedral, has been here since his ordination, May 3, 1941. He came to the Cathedral and has been associated with Mundelein Cathedral High School as Professor of Religion and for the past three years Director of Athletics. As Director of the Saint Vincent de Paul Society he has been most generous in helping our poor and has enlarged the Book Racks, the profits of which go to the Saint Vincent de Paul Society. In the capacity of Sacristan of the Cathedral, he prepares for the many ceremonies in the Church. His fastidiousness about things in the Cathedral bespeaks his love of God.



Reverend John J. McAvoy, an assistant at Holy Name Cathedral, was ordained on May 2, 1942. As his first assignment he was sent to Saint Mel's Parish. On September 4, 1946, he was assigned to the Cathedral. With Monsignor Hardiman he has built up the Cappa Club to a thriving organization. He is the instructor of the Junior Class in the High School which benefits not only by his teachings but also his good example. His affability and willingness to help all who come to him are a source of inspiration to his confreres.



Reverend George C. Halpin, an Assistant at Holy Name Cathedral, was appointed to Saint Mary's Training School in DesPlaines, Illinois, after his ordination on May 2, 1942. Five years later he came to Holy Name Cathedral. As a good friend of the "kids" in School, he has taken charge of the Holy Name Grammar School and is their Director of Athletics. He heads the Legion of Mary and trains the Altar Boys. His pleasant disposition and priestly manner make him the ideal of the children of the Parish.





Reverend John S. Banahan, an assistant at Holy Name Cathedral, has had two other assignments since his ordination on February 24, 1945. After working at Christ the King Parish and the Holy Name of Mary Parish, he came to the Cathedral in July, 1949. He is the instructor of Religion for the present class of Freshmen numbering one hundred fifteen. Father Banahan, a newcomer to Holy Name, has won many friends among the young and old. His perpetual pleasantness is noteworthy.



Reverend Harold H. Sieger, II Master of Ceremonies of the Cathedral, was ordained on September 20, 1930, by Cardinal Mundelein. Immediately after ordination he was sent to the Cathedral and is still in residence here. Father Sieger is a Professor at Quigley and heads the Athletic Department there. His splendid and wholehearted co-operation in all things makes Father Sieger beloved to his fellow-priests.



Reverend Damasus A. Mozeris, Secretary of the Metropolitan Tribunal of the Archdiocese of Chicago, was ordained on April 15, 1939. The war stopped Father Mozeris from going to Rome and he took his Canon Law course at Catholic University, Washington, D. C. He was appointed to the Chancery in June, 1942, to help also at the Cathedral. Parishioners have enjoyed his clear, concise sermons. He is always welcome when he drops into the meetings of the Cappa Club because of his geniality.



Reverend Donald J. Masterson of the Administrative Office of the Chancery, was ordained on May 18, 1940, by Cardinal Stritch. As a full-time assistant at the Cathedral, he was in charge of the Holy Name Society, Saint Vincent de Paul Society and Teacher of Religion in our High School. In 1947 he was appointed to the Chancery Office. Father Masterson is well-known for his administrative ability.

The unsung heroines of any parish are the sisters in charge of the Parish schools. For forty-five years the Sisters of Charity of the Blessed Virgin Mary of Dubuque, Iowa, have conducted the Holy Name Cathedral Schools. Through the years they have taught every class of graduates since 1904. They were in charge of Holy Name High School for Girls until it closed its doors in 1921; they undertook the teaching of Mundelein Cathedral High School when it opened in 1937. The "B.V.M.'s," as they are affectionately called, have spent themselves bringing Christ into the hearts of the youngsters of the Parish as they taught them to take their place in the world.

The Sisters of Charity,
B.V.M.

This relatively new community of nuns was founded in 1880 for the apostolic work of consecrating its services to help the Clergy by tending to the domestic needs of colleges, seminaries, episcopal dwellings and religious communities of priests. When the new Cathedral Rectory was built in 1929, a group of ten sisters came to take care of the Rectory at the request of Cardinal Mundelein. These faithful souls have busied themselves with the work in the kitchen, in the laundry, in the sacristy, and in the entire household. Though not well known in the Parish, these Sisters have shown their intense love of God by their faithful service in the Cathedral and to God's representatives, the priests. God bless them and their work.

The Little Sisters
of the Holy Family

Saint Vincent's Infant Asylum, well known as Saint Vincent's Orphanage, is conducted by the Daughters of Charity of Saint Vincent de Paul. These Sisters have long been identified with Holy Name Parish. They taught its schools as early as 1861, and in the pestilential times they accepted the task of visiting the cholera stricken homes. When their kindly ministrations could no longer relieve the suffering, they would bring the children to their convent and endeavor to fill the void by taking the mother's place. Their same charitable work continues today in the Foundlings' Home where they are still giving a mother's love to an unfortunate baby. Saint Vincent's Asylum was opened July 29, 1881, at the southeast corner of La Salle and Superior Streets. Since its foundation Saint Vincent's has cared for over 45,000 babies. How great will be the reward of these charitable Sisters in Heaven!

The Sisters of Charity
of Saint Vincent de Paul

Every Sunday at the 10:00 A.M. Solemn Mass, the Cardinal's Cathedral Choristers sing the ordinary of the Mass. Made famous by radio and television broadcasts, the Choristers have taken their place as one of the outstanding church choirs of the United States. Back in 1918, at the request of Archbishop Mundelein, Father Philip Mahoney and Abbe Bourget organized

The Cathedral
Choristers

the Saint George Choral Society. The boys were picked then, as now, from the many students of Quigley Preparatory Seminary because of their ability to sing. Long hours of rehearsal are required to bring the Choristers to the peak of perfection which is heard each Sunday. In 1931, Father Edwin V. Hoover, after many years of musical training in Europe, became the conductor of the Choral Society. In that same year, Monsignor Morrison changed the name of the choir to the Cardinal's Cathedral Choristers. Father Meter became conductor when Father Hoover accepted the pastorate of Saint Raymond's Church in Joliet, Illinois. The choir numbers 55 boy sopranos and 30 altos from the Minor Seminary, and 12 professional basses and tenors. In the television of the Consecration of the Three Bishops, a nationwide audience acclaimed the singing quality of the Cathedral Choristers. As a regular part of the Cathedral family, the Choristers will continue to advance in perfection to give greater glory to the Holy Name of Jesus.

The Plain Chant Choir

Since Gregorian Chant is the ancient and official song of the Church, a Gregorian Chant Choir is an integral part of a solemn service. The Senior Class of Quigley Seminary is trained each year to be the Plain Chant Choir for Cathedral services. Under the direction of Father Joseph Mroczkowski, the Choir executes the difficult chant of the Proper of the Mass. In the past the Choir has been conducted by Father Paul Smith, Father Edwin Hoover, Father Peter Cameron, Father Charles Meter, Father Francis Chambers and Father Francis Pribyl.

The Cathedral Organists

The best in choirs has always demanded the most proficient in organists. In the past the Cathedral has had the services of the most capable organists in the Midwest: Professor Allen, Doctor H. C. Bessler, Wilhelm Mittelschulte, Doctor Alfred Seiben, Alfred Wideman, and now Axel Norder.



The second oldest society in the Cathedral Parish is the League of the Sacred Heart, which was established on June 9, 1890, under the direction of Father George McCarthy. When the Cathedral was redecorated in 1893, the League donated the statue of the Sacred Heart which is still standing on the side altar. Father Horsburgh reorganized the League in 1922. Following his promotion to the Directorship of the Propagation of the Faith, Father James O'Brien became Spiritual Director. In 1931 the League donated the Ostensorium which is used regularly for Benediction. The latest gift of the League is the Processional Canopy which was carried for the first time during Forty Hours' Devotion in 1948. There are 104 promoters of the League in the Parish today spreading greater devotion to the Sacred Heart in our midst by distributing 2,500 leaflets each month.

The League of the Sacred Heart

Founded fifteen years ago by Father Fullmer, the Cathedral Book Club has brought to the attention of all the inspirational and sound books which will lead people to God, instead of away from Him. Each month the review of a worthwhile book is given to the members and their friends. For the past eight years, the Club has published *THE INSIDE STORY*, a magazine containing reviews of other good books. One feature of this magazine, *GUIDED READING*, offers a complete listing of modern books according to their moral rating; this list is reprinted each month by various organizations so that many thousands besides members can benefit and be guided by it. The Club is open to all.

The Cathedral Book Club

The Holy Name Society was organized to promote respect and love for the Name of Jesus, and to encourage all men to live as practical Catholics. Early in 1914, Jim O'Keefe and a group of men met with Father Phelan to organize a branch of the Society in the Cathedral, and in 1917 a charter was given the Parish. Since that time it has grown and has proved a great source of sanctification for the men. Monthly Communion in a body and yearly closed retreats have been a part of the regular activity of the members. Communion breakfasts have afforded the men an opportunity to hear a good speaker and a means of some social activity. A great deal of credit goes to the founder, Jim O'Keefe, and all the men who have made this society such a great source of good in the Parish.

The Holy Name Society



Jim O'Keefe



Officers of Holy Name Society



Ushers' Club

A faithful group of men, mostly members of the Holy Name Society, give much of their time on Sunday, a day of rest, to help the Cathedral in seating the vast throngs who attend Mass each Sunday and in taking up the collections, the Parishioners' offerings to their Church. Many of these are present to help at all the Masses. Few can appreciate their unselfish work for the Church, and a hearty "thank you" is given to them by the priests and people of the Cathedral Parish.

The Newman Clubs

The youngest members of the Cathedral family are the Newman Clubs. With two universities (Northwestern University and the University of Illinois Undergraduate Branch at the Pier) in the boundaries of Holy Name Cathedral, Monsignor Hayes realized the need of a Catholic organization within these institutions, and permission to start the clubs was obtained from Dr. Myron Umbriet, Dean of Activities on the Chicago Campus of N. U., Dr. Rollin B. Posey, then Dean of N. U.'s University College, and Dean Charles Caveny of the University of Illinois at the Pier. The Newman Clubs, now celebrating their second birthday, assist young women and men in these secular educational institutions to apply Christian thought and principles to the intellectual formation that they are receiving as students, and to prepare them as future lay leaders of the Catholic Church. The clubs not only have a social program but a spiritual and intellectual one also. Catholic students attending these two institutions have a serious responsibility to society and to the Church. They must take steps not only to preserve their gift of Faith as Catholics, but also to understand how its principles supplement and vitalize the teaching of the classroom. Our Cathedral Parish in sponsoring the Newman Clubs is going to continue to help these students in the shadow of the Cathedral to discharge this responsibility.

Saint Joseph's Sewing Circle

A small circle of women, interested and proficient in sewing, gather each Monday evening in the Cathedral Parlor to execute with their needles the exquisite handwork you see on the altars. Formed under the guidance of Father Gregory Cloos in the early 30's, Miss Marguerite Gauer and her

workers continue to serve the Parish. They have completed many altar linens and complete set of albs, which because of their careful workmanship will last for many years.

Also working for the poor of the Cathedral Parish are the Ladies of Charity, founded in 1940 by Monsignor Morrison and Father Moran. With Mrs. Julia Coyne Kelly as President, the Ladies began their work of collecting cast-off clothing to be cleaned, sewed and given to needy families. Their visits to these families bring the Ladies of Charity to the further needs of these forsaken ones. This charitable group helps the Saint Vincent de Paul Society.

The Ladies
of Charity

In March, 1933, Monsignor Morrison started the Legion of Mary at Holy Name Cathedral, placing in charge Father William Cousins, now Auxiliary Bishop of Chicago. The duty of the Legion is entirely spiritual: to visit the sick, to bring lapsed Catholics back to the Faith, to help straighten out invalid marriages, to instruct in Catholic dogma, and, in general, to search out the "lost sheep" of the flock. This group, now under the direction of Father Halpin, meets weekly in the Rectory to discuss ways and means of helping others. The power house of the Legion of Mary is its auxiliary—persons who say the Rosary and other prayers—for the Legion intention. Their motto—To Jesus Through Mary.

The Legion of Mary

Twenty-five years after the Saint Vincent de Paul Society was founded in Paris by Frederick Ozanam for the practice of the Spiritual and Corporal Works of Mercy, the Cathedral Conference of the Society was formed. For 91 years the Conference has aided the poor and the destitute, especially after the Chicago Fire and during the depression of the 30's. The Society maintains the Book Rack in the back of the Cathedral, not only to swell the treasury, but especially to distribute pamphlets and newspapers to answer and explain any questions that may be presented in the authentic spread of Catholic Doctrine. Distributing Christmas baskets and clothing, visiting homes, prisons and hospitals, distributing rosaries and other religious articles are just a few of the practices of the Society. The late James Kennedy was a member of the Cathedral Conference of the Society for 46 years, and its President for 37 years. All the men of the Society, like Mr. Kennedy, are laying up treasures in Heaven "where neither rust nor moth consumes, nor thieves break in and steal."

The Saint Vincent
de Paul Society

James Kennedy



The Cathedral Cappa Club

Prior to 1946 "Cappa" merely meant "the great cape—the magnificent outer robe worn by the Cardinal when he assists at solemn functions." Today "Cappa" is a by-word around Cathedral Square. It is the name given the Cathedral young people's club. They chose the name "Cappa" to show their immediate connection with the Cathedral, the Cardinal's own parish.

For the past three years the doors of the Cathedral auditorium have swung open each Tuesday evening to welcome the young people of our parish to the weekly meetings of the Cathedral Cappa Club. Through its program of social and religious functions the club has helped the young Catholic men and women of the parish to be better Catholics and at the same time to become acquainted with one another. Days of recollection, conferences on marriage, retreats, Communion Sundays, dances, golf tournaments, ping-pong tournaments, special parties, picnics, hikes, all fit into the Cappa Club's well-rounded program.

Membership in the Cappa Club is restricted to those who are over high-school age. Each application for membership must be accompanied by a recent copy of the applicant's baptismal certificate. In this way the Cappa Club makes sure that it is serving only Catholics and promoting only Catholic friendships.

During the past year an even dozen couples whose friendship began at Cappa have entered the holy state of Matrimony—proof positive that the club is fulfilling its purpose.

Monsignor Hardiman and Father McAvoy have been directing the Cappa Club since its beginning. Monsignor Hayes, at whose suggestion the club was started, has watched Cappa grow from its infancy and hopes that in years to come it will be an even greater help to the young people of the Cathedral parish.

The Catholic Aviation League

The newest city-wide organization which has just begun in the Cathedral Parish is the Catholic Aviation League of Our Lady of Loreto. During the summer of 1949 Mr. Michael Herbert and several other men in the aviation industry came to Monsignor Hayes with their idea of organizing the Catholics in the industry. Since the Holy See has declared Our Lady of Loreto the Patroness of Airmen, the League has been dedicated to her. The purpose of the League is strictly spiritual—to make the men in that field more conscious of their Faith and to bring into their business the beneficent influence of their Catholic lives. The members will receive Holy Communion twice a year in a group and will have quarterly meetings.

Religious Vocations to the Priesthood

Most Reverend Edmund M. Dunne,
Bishop of Peoria
Most Reverend William D. O'Brien,
Auxiliary Bishop of Chicago
Right Reverend Monsignor Edward
A. Kelly
Right Reverend Monsignor William Foley
Right Reverend Monsignor Martin J.
Nealis
Very Reverend Monsignor J. F. Ryan,
C.S.V.
Very Reverend Monsignor John Barrett
Reverend John R. Dinnen, Diocese of
Fort Wayne
Reverend Richard McGuire
Reverend Hugh O'Connor, C.M.
Reverend T. V. Navin, C.M.
Reverend M. M. Gregory, C.M.
Reverend C. A. Erkenswick
Reverend J. B. Murray
Reverend Joseph P. Joyce, Diocese of
Rockford
Reverend Francis J. Barry
Reverend Joseph P. O'Reilly
Reverend D. L. McDonald
Reverend George T. McCarthy
Reverend Joseph E. Phelan
Reverend William Owens
Reverend Frank Shea
Reverend Francis Hayden
Reverend James McKeon
Reverend Thomas Nevin

Reverend Martin Tobin
Reverend Edward Unruh, Diocese of
Kansas City
Reverend Frederick Upton, Diocese of
Denver
Reverend Thomas J. Mackin, Diocese
of Charleston
Reverend Aloysius Ludden
Reverend Paul Traut
Reverend John Ryan
Reverend Lucian Deliere, C.P.
Reverend John McCabe
Reverend Francis Carton
Reverend John Gleason
Reverend George Moran
Reverend Harry Dehnert
Reverend Thomas Davenport, Diocese of
Springfield, Illinois
Reverend John Corkery
Reverend Craddock, O.F.M.
Reverend Finian McMullin, O.F.M..
Reverend John Ward Amberg, S.J.
Reverend Bonaventure Verwiel, O.S.M.
Reverend Thomas Kelly, C.S.C.

Other clergymen of whom we have
no knowledge have thereby been
omitted from this list.

In Major Seminary: Frater Linus
Dodge, O.C.S.O., Joseph Monaghan,
Walter Joyce, James O. Douthitt
In Minor Seminary: Camillo Volini, Jo-
seph O'Mara, James Dennett

To the Sisterhood

Sister Mary Lucy Deligan, B.V.M.
Sister Mary Emmanuel Fitzpatrick, B.V.M.
Sister Mary Frances Therese O'Malley,
B.V.M.
Sister Mary St. Victor Lesner, B.V.M.
Sister Mary Andrew Splaine, B.V.M.
Sister Mary Paola Ryan, B.V.M.
Sister Mary of the Holy Name Sheehan,
B.V.M.
Sister Mary Benoit Utt, B.V.M.
Sister Mary Denise Maloney, B.V.M.
Sister Mary Norberdette McEvoy, B.V.M.
Sister Mary Austin Dehnert, B.V.M.
Sister Mary Amorita Martinez, B.V.M.

Sister Mary Armella Shea, B.V.M.
Sister Mary Lourdine Shea, B.V.M.
Sister Mary Kevin Gallagher, B.V.M.
Sister Mary Phyllis Wiegand, B.V.M.
Sister Mary Sharon Rose, B.V.M.
Sister Mary Ancile Carton, B.V.M.
Sister Mary Josepha Carton, B.V.M.
Sister Mary Teresian Verwiel, B.V.M.
Sister Sulpice Martinez, R.S.M.
Sister Regis Mooney, R.S.M.
Mother Annie Sheahan, R.S.C.J.
Mother Aileen Cavanaugh, R.S.C.J.
Mother Anna McLaughlin, R.S.C.J.
Sister Mary Maristelle, O.S.B.

Honor Roll—World War I

William Acland
William Adams
Joseph A. Albert
John Ammo
James E. Barry
George J. Bayerle
George Bazutka
Edward S. Beranek
Frank R. Beranek
Nils A. Bergner
A. R. Bernhardt
Joseph Beyeran
George M. Boehl
Henry P. Bolger
George A. Bourke
Warren Bradford
Ralph J. Bradley
John A. Braton
Herman C. Brey
James E. Brierty
Thomas F. Brown
Charles J. Bub
Daniel Buckley
Martin J. Burke
John J. Burns
Ralph E. Burns
William T. Burns
John G. Callahan
Thomas H. Calt
James Carbray
Thomas P. Carr
Paul A. Chamberlain
James C. Christensen
Michael Cloherty
Charles F. Clarke
John Cogan
John Coleman, Jr.
Michael J. Conway
Matthew P. Cooney
John Cooney
John R. Cross
Dorsey R. Crowe
John Cunney
John J. Daly
John W. Daly
Stanly Danhauer
John De La Cour
Joseph De La Cour
Edward K. Delano
Peter J. Dever
Patrick Devlin
Timothy S. Donahue
Timothy A. Donavan
James F. Donnelly
John Donnelly
John J. Doocy
Patrick W. Doocy
Martin Doyle
Edward F. Dunn
Edward Dwyer
J. Ebmer
Parry E. Ennis
L. P. Faas
August Fels
Edward Fergus
James P. Fergus
Maurice Ferry

GOLD STARS

Harold A. Bracken	John E. Lynch
John B. Clarke	Frank A. Rohe
Joseph Hogan	Patrick Sweeney

Alfred J. Finch
William E. Fitzgerald
James Flynn
James H. Frawley
Andrew Gallagher
Daniel P. Gallery
Edward Gausden
Frank L. Gausden
Albert M. Gebel
Peter F. Gebel
Gerald G. Geraghty
Maurice P. Geraghty
Thomas F. Geraghty
Earl M. Gibson
Harry Gilmour
John Glavin
D. M. Gleason
George C. Gleason
Joseph J. Godair
Joseph A. Gorman
James Granahan
Harry P. Griffin
Alfred R. Hackert
James Hamilton
John Hamper
John D. Harrington
Thomas Harrington, Jr.
Henry Hattendorf
Thomas Hayes
Michael Heaney
Emil Herrscher
Harry Higgins
Thomas P. Hill
Thomas Hogan
William J. Hogan
Charles J. Holland
Myles J. Hughes
Christian R. Humble
J. R. Hyatt
Stephen J. Jackson
Gerald Jordan
M. J. Joyce
Thomas Kane
John R. Kavanagh
Thomas Kavanagh
Frank H. Kehoe
Edward J. Kelly
A. J. Koch, Jr.
A. S. Koch
Edwin G. Koch
R. A. Koehler
Phillip M. Kotheder
F. M. Kilcoyne
Frederick V. King
Thomas Kindelan
Fred Lantz

John J. Leanard
Andrew Leighton
Victor J. Lesner
Joseph F. Long
John Lydon
Frank J. Lynch
Bert Lyons
Julius Lupperi
Joseph Madden
James J. Mahen
Thomas F. Maney
William Maney
George D. Mars
Charles Martin
J. Stanley Martin
Harry J. Merland
Joseph B. Monahan
Edward S. Mooney
John P. Moran
William J. Moran
William R. Moran
Anthony Mulcrone
Harry A. Musham
John W. Musham
John E. Musker
Daniel E. McCarthy
Daniel H. McCarthy
M. Francis McCarthy
James McCrone
Francis E. McEvoy
Patrick McEvoy
John T. McGee
Mathew M. McGee
Lawrence McGee
Francis McKeon
Ignatius McKeon
Daniel McGinn
Michael McHale
Cleo McGarvey
Fred McLaughlin
Charles McLoughlin
T. P. Nicholson
J. J. Nicholson
John Nervoine
Peter J. O'Malley
Anthony C. O'Malley
John T. O'Malley
Thomas O'Malley
Charles O'Connor
Denis O'Brien
Edward O'Byrne
Simon O'Donohue
John J. O'Donnell
Grover O'Grady
Sidney Palmer
William Parsons

James Pettit
John F. Peters
Walter T. Pettus
Charles A. Plamondon
Harold M. Plamondon
Ivan B. Pickard
Henry J. Popperfuss
Sylvester Post
Thomas J. Prindiville
Thomas F. Purcell
Hugh M. Quinn
William J. Reardon
Maurice P. Reddy
William H. Rethorn
William M. Riach
Edward Rice
Harry D. Richards
George Riddell
Owen G. Roach
John P. Roche
Frank Rohrer
Raymond Roskopf
Arthur B. Russell
J. C. Ryan
Arthur F. Scanlon
Charles Scarf
Raymond P. Scholler
John Semilock
Edward R. Sexton
Fred Shea
James H. Sheehan
John R. Sheehan
Lawrence J. Sheehan
Harry Sheridan
Ward J. Simmers
Frank C. Smiley
Edward P. Smith
Theodore Sonneborn
Jesse Spalding
Vaughn C. Spalding
James Spanier
Edward B. Spearing
George L. Spearing
J. M. Stack
James Stenson
John Stenson
Martin F. Stenson
Robert Stenson
Roy J. St. Leger
Charles E. Thies
William F. Thies
Benjamin M. Thomas
Carr M. Thomas
James F. Thornton
Thomas P. Thrvers
John A. Turini
Francis J. Walsh
John R. Walsh
Groesbeck F. Walsh
Joseph F. Warneck
Joseph A. Warren
Clarke Washburne
Gratit Washburne
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Saint John's Altar—In memory of John Vaughan Clarke (from the Clarke family)
Blessed Mother Statue—by the Young Ladies' Sodality
Sacred Heart Statue — by the League of the Sacred Heart
Miraculous Medal Shrine—by Catherine and Daniel O'Connell
Baptistry—by Mrs. Charles Spalding in memory of her mother
Communion Rail—in memory of John Vaughan Clarke
Catafalque Candlesticks—in memory of Mrs. Rose FitzGerald
Vigil Light Stand—by Timothy Russell
Vigil Light Stand—in Commemoration of the Silver Sacerdotal Jubilee of Monsignor Morrison
Candlesticks (Main Altar) — in memory of John Vaughan Clarke
Two Vigil Light Stands—in memory of Charles Harding Sullivan
Candelabra (Saint Joseph's Altar)—in memory of William A. Adams
Cardinal Mundelein Bust—by the Cathedral Open Forum and the Children of Mundelein Cathedral High School
Sanctuary Lamp—in memory of Mr. J. B. Sullivan from his family
Processional Canopy—by the League of the Sacred Heart
Pulpit—the Young Ladies' Sodality under the direction of Father John Code
Ostenorium — by the League of the Sacred Heart
Ciboria—in memory of Catherine Brown
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Luna Case—by Marie Thielen
Chalice — in Thanksgiving by Mary Prior Berner

Chalice — in honor of the Servicemen and women of the Cathedral in World War II by the Parishioners

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Rose Window (north) — Cathedral Club 1895

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*To all who have given
their time and assistance in
my writing this book I give
my most profound thanks.*

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Samuel Cardinal Stritch, Archbishop of Chicago, for his beautiful foreword

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*And when the history of a Church is written, all share in the glory
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Today we salute the people of Holy Name Parish of the Past and the Present!

Today we salute the Bishops and Priests of the Past and the Present
who have been at the helm of this famous Church.

May the Cathedral of Chicago, under the able guidance of

His Eminence, Samuel Cardinal Stritch, continue to be a
force for good in the future as it has been in the past.

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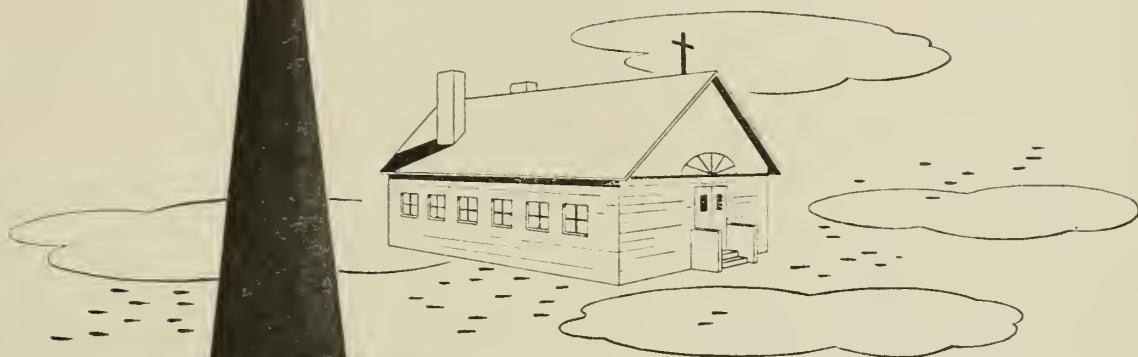
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Priests, and People of Holy Name, and pray that
God will bless and preserve all for many years to come.

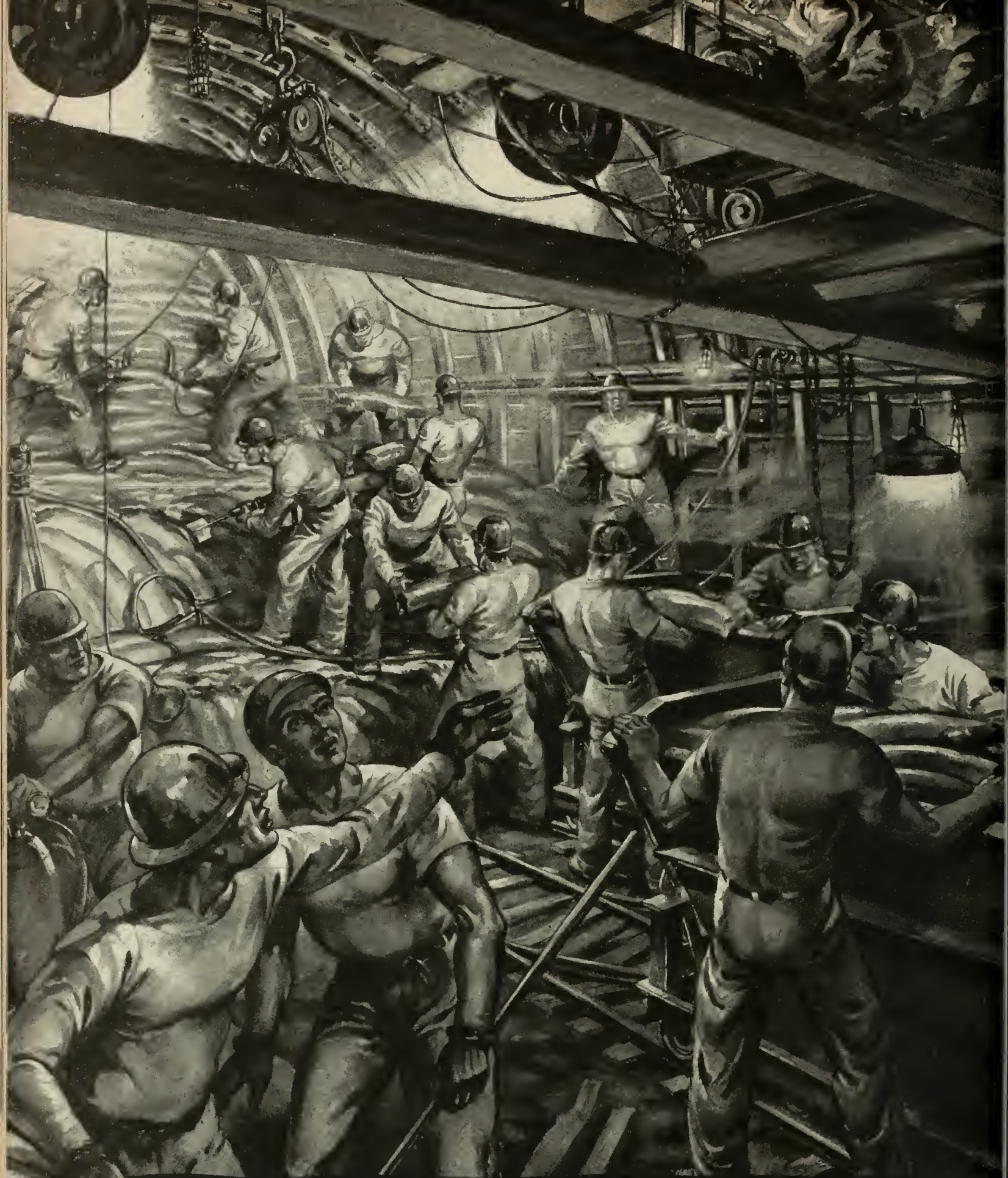
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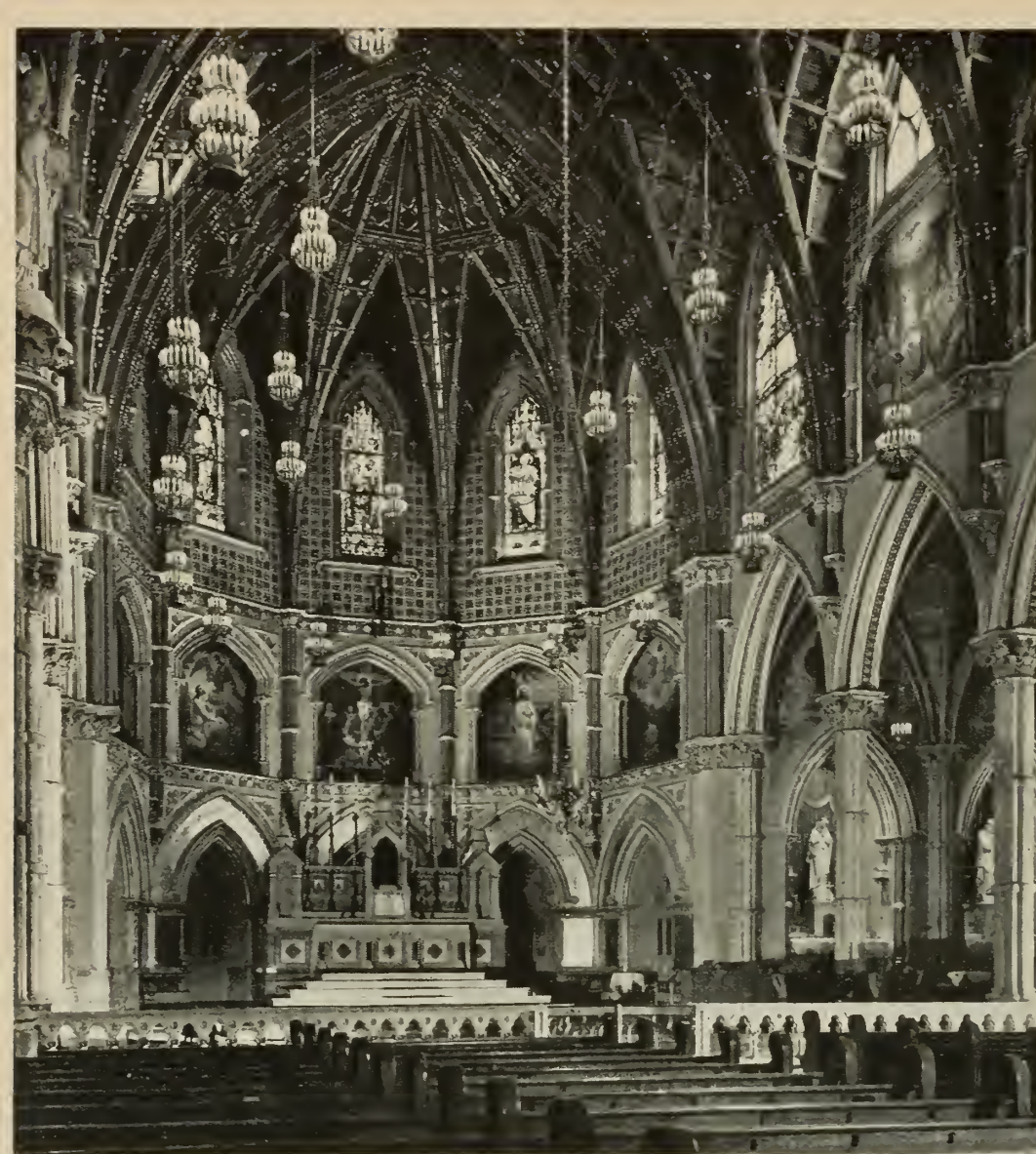
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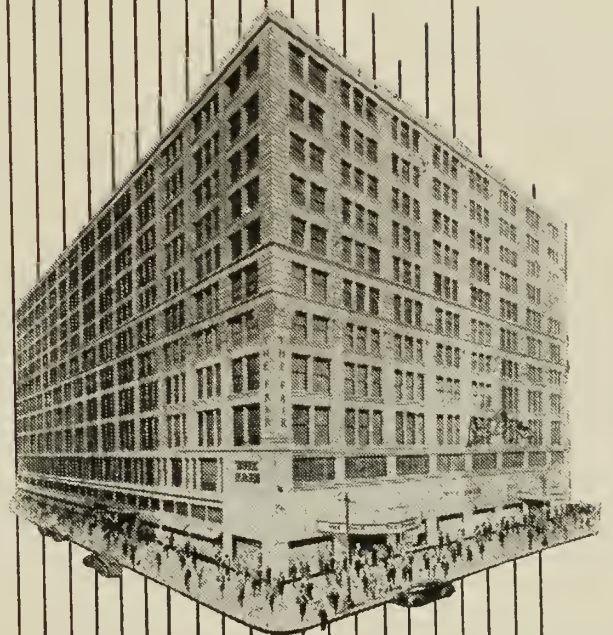
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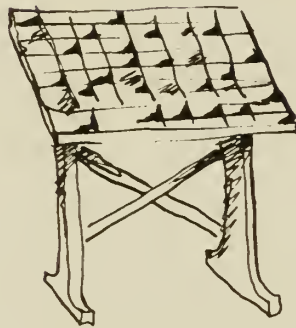
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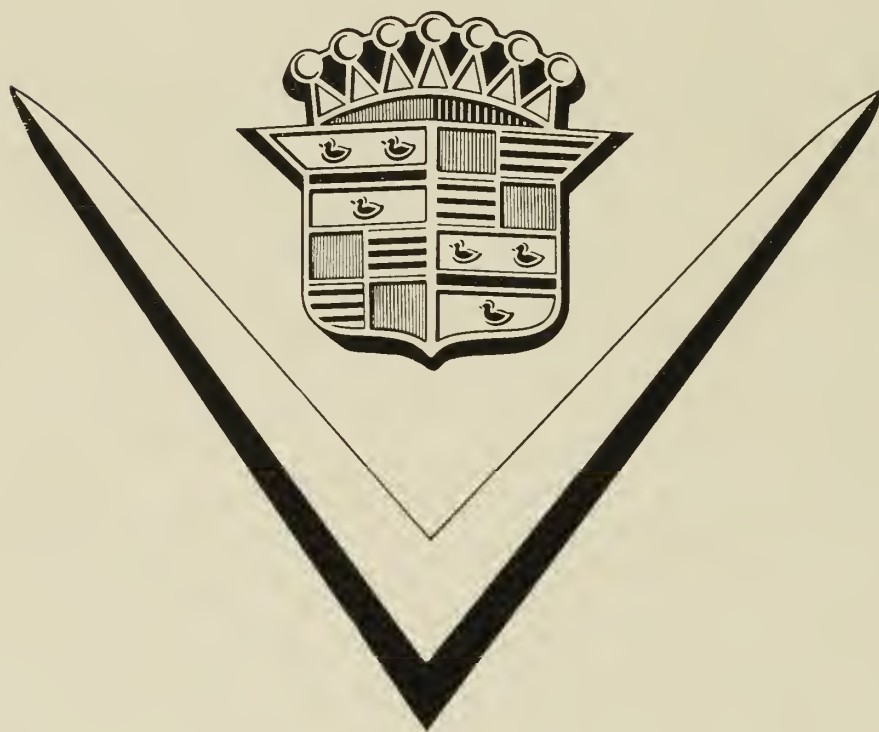
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In appreciative acknowledgment of the tremendous debt owed by this community to the benign influence exerted by its priests and its people in making Chicago a better place in which to live during 100 years of civic progress . . .

The Democratic Party of Cook County salutes the Holy Name Centennial as, also, a *symbol* of the eternal rightness of service dedicated to the Common Man . . .

Down through the years—and particularly during the 100 years in which Holy Name parish has made its own glorious record of achievement—the Catholic Church has served as an inspiration to Catholics and non-Catholics alike, all over the world, in their efforts to attain proper social and economic objectives . . . Nowhere, in the field of political enterprise, is this inspiration more easily discoverable than in the policies and principles which have become Democratic doctrine of the day . . . Proof of this is that here in the United States, fighting for the social reforms enunciated by Pope Leo XIII, Father John A. Ryan compiled in 1919 the famous “revolutionary” Bishop’s Program for Social Reconstruction, basis for much of the Rooseveltian “New Deal” . . . Minimum wages, child labor laws, unemployment insurance, social security, old age assistance, public housing, vocational training, cooperatives, were FIRST proposed by the Bishop’s program . . .

Today, as Holy Name parish prepares to enter upon the NEXT 100 years of its growth and development, our most fervent wish is that political parties, and OUR party especially, will have the God-given enlightenment to continue through the years to translate religious inspiration into political action for social welfare . . .

THE DEMOCRATIC PARTY OF COOK COUNTY

J. M. Arvey
Chairman

Martin H. Kennelly
Mayor

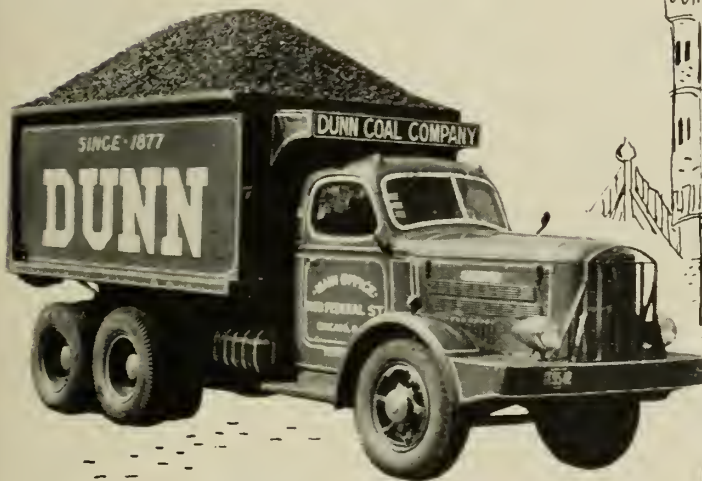
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IN OUR 72 YEARS of service in the Chicago area it has been our pleasure to have been associated with many of the religious who have contributed so much to the outstanding achievements of Holy Name Parish.

Our sincere best wishes to Right Reverend Monsignor Patrick J. Hayes, Pastor, on the occasion of the Centennial celebration of the Holy Name Parish.

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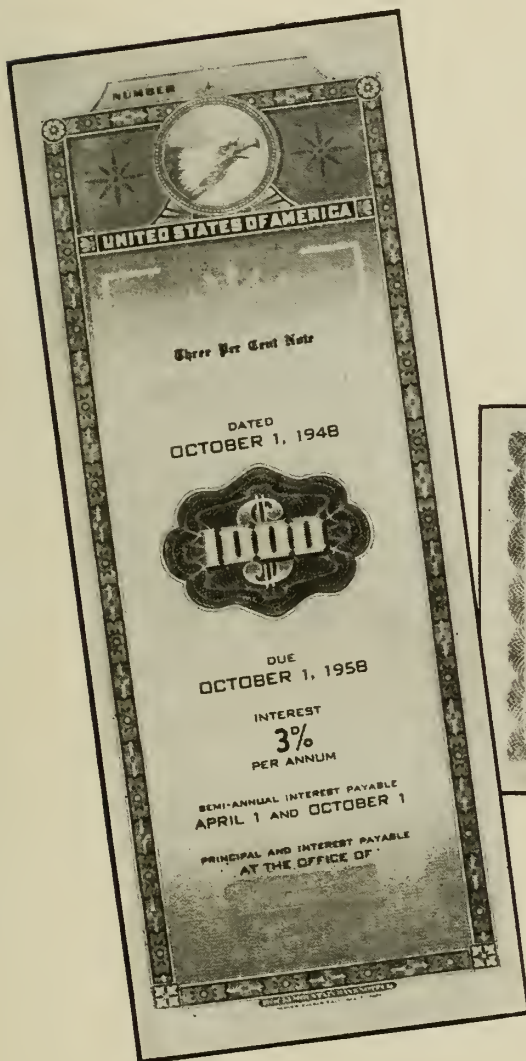
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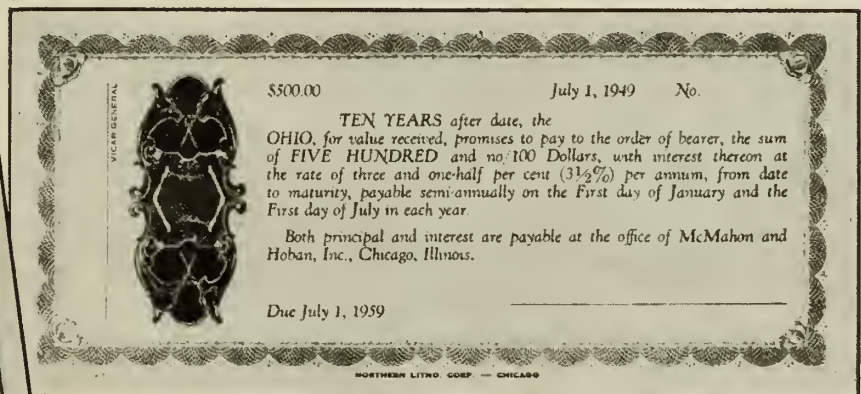
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Best wishes on the occasion of the Centennial Celebration of the Holy Name Parish and the Diamond Jubilee of Holy Name Cathedral—and the hope that these celebrations may be repeated in even greater glory a century from now.

It is our earnest wish that the future may always be blessed with the zeal and dedication shown by the men and women who have made this great event possible.

A handwritten signature in dark ink, reading "Frank M. Mason". The signature is written in a cursive style with a large, looping initial "F".

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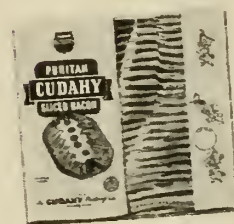
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